The
COMMONWEAL
A Weekly Review of Literature the Arts and Public Affairs
FOUNDED BY MICHAEL WILLIAMS

Editors:
PHILIP BURNHAM EDWARD SKILLIN, JR.
HARRY LORIN BINSSE, *Managing Editor*
MICHAEL WILLIAMS, *Special Editor*
JAMES F. FALLON, *Advertising Manager*

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Week by Week

OBSERVERS have been heartened of late by the steady increase in American industrial activity and employment and the apparent increase in profit margins. But there are signs that this surge is reaching its apex. The recently optimistic *Business Week,* for instance, cites the following unhappy symptoms: decline in the rate of new orders, low demand for commercial loans and dropping commodity prices. John T. Flynn notes that the new investment field is withering away and with it the future of the capitalistic system. The government is not helping matters by diverting funds from pump priming to unproductive armaments. The nation's economic rehabilitation can be effected by the government indirectly if at all. And of the two New Dealers who set off the Monopoly Investigation hearings, Isador Lubin with his plea for better distribution and increased production seemed to indicate the direction of a solution rather than Leon Henderson with his advocacy of increased "competition." Even more reminiscent of the laissez-faire school is the hazy "new industries" solution, that magic formula so often advanced as the answer to technological unemployment. Without forgetting the various contributions of certain new products to the nation's health and general well-being, we might well inquire why economists should turn to new industries—many of them producing gadgets or luxuries or catering to dillettante tastes—when so many million Americans are unable to secure a decent minimum of the products of our basic industries. And locally the term "new industry" often means simply that the city chamber of commerce has enticed a business away from another industrial center. With contracting foreign markets and a stationary population American business can attain prosperity only by getting its products in the hands of all the people.

Recovery and New Industries

Raw Silk from the Bronx

THERE is an enterprising curtain cleaner in New York whose plans for "new industry" well illustrate one of the leading drawbacks to such schemes. For several years he has been raising silkworms in the garret of his house according to a technique used by his family in Turkey for three hundred years. He believes that he knows every mulberry bush in the Bronx and at that is at times hard put to feed his intensively productive menagerie. If the government will import enough of the right kind of mulberry trees to plant 50 acres of them in each state, he would agree to go about teaching farmers how to raise the worm. He is sanguine enough to predict that a small investment would yield each farmer a cash profit of $300 within 40 days. There is some suspicion based on past failures of similar schemes in this country, that profitable silk production is possible only under the depressed wage conditions of the Orient, but even if it were possible, there is a serious flaw in all the promises of new industrial uses for farm products. Nothing new would necessarily be added to the world's supply of usable goods, but some replacement would ensue. American silk would take the place of Japanese silk, thus making the plight and the policies of an impoverished people even more desperate. So too, new industrial uses for agricultural products mean replacement of the market for other products of mine or plant here or abroad —in other words new distress areas. World prosperity, and this is essential for national prosperity, must have as one concomitant a sharp increase in the production of usable goods and services.

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THE IMMEDIATE aftermath of Munich in this country was a great amount of loose and vicious talk on the subject of increasing our armaments. From the outset we have pointed out that, if translated into action, it would be self-contradictory and dangerous. And from the outset it has had a great appeal for the politicians and demagogues who saw in a vast arms program a glorious opportunity to further private notions of their own under the excuse of "millions for defense. . . ." Thus the TVA, in the absence of sufficient local industry to consume its power, thinks that the valley of the Tennessee should become the "munitions center" of the country. The making of guns and supplies and battleships, it was hinted, would be a fine and popular way of continuing the pump-priming the present absence of prosperity makes necessary. But the great wave of popular acclaim for huge armament expenditures has somehow subsided in a strange and wonderful way. Everyone still says we must have adequate defenses, but many people now seem very dubious as to how much more is needed for adequacy. General Hugh Johnson has started a one-man war against his namesake in the war department, that (civilian) namesake who has been particularly outrageous in his demands for increased arms appropriations. Well-informed Washington observers report that the generals and admirals are not a bit happy over this civilian enthusiasm for planning our defenses without consulting with professional soldiers and sailors. As the *Christian Science Monitor* cogently puts it: "An army or a navy is more efficient if its equipment is built up according to a well-conceived long-term plan with regular replacements and with attention to strategic points than if it is overbuilt in some years and underbuilt in others in response to political waves of shotgun enthusiasm."

"Not a Cent for Pump-Priming"

WE MIGHT expect opposition to armament hysteria by Senator Borah or Senator Clark. We are agreeably surprised when the United States Chamber of Commerce opposes it. We are even more pleased when Dorothy Thompson quotes with approval from the Vermont Republican Platform in the last election (the partizan limitation aside): "We warn our fellow citizens that should we be drawn into war under this administration we face a peril greater than war itself—the permanent loss of our liberties." Finally the President has made a vague, quieting statement to the general effect that he contemplates no such increase in armament expenditures as will necessitate increased taxation. Is it not high time that the army and navy be asked to make up a minimum program for defense, within a certain framework of limitations, and present this both to Congress and to the people as a whole, the program stating in each case exactly why each recommendation is made? Then there would be some chance of knowing what it is all about. The framework of limitation which we would urge is very simply stated: that this country will never undertake to defend itself by "total" warfare; that we will never, even for strategic purposes, send out any expeditionary force of any considerable size (i.e., defense is *defense,* and not attack).

THOUGHTFUL democrats are well aware, in theory, of the danger of Demos unqualified. They have been instructed not only in the justice of protecting minority rights, but also in the necessity of preserving minority leavens for the common life. They know that these leavens, whether technical or intellectual or broadly cultural, are endangered by class hatred and class warfare. But it is a question whether this accepted truth is always seen in its due relation to political phenomena elsewhere. A salutary half-hour might be spent by all Americans analyzing a thumbnail sketch of international parallels in the December *Atlantic,* "Snobbery on the Left," by Dixon Wecter of the University of Colorado. Mr. Wecter has a special theory of the twin evolution of snobbery and equalitarianism which there is not time to examine here. What he does point out cognate to our subject is not a theory, but a set of facts: that the deification of the wisdom and worth of the common man *"qua* common man" (he has no wish to deny that "brains and a noble passion for humanity may appear in men sprung from low economic levels") is a modern technique operative everywhere. The dictatorships practise it, even though they must couple it with cynical contradictions in the shape of "impossible promises, theatrical distractions from any vital issue, manipulations of the ballot." The Soviet fetish for "red-blooded proletarian origin" is an obvious example. But no less real an example is the Fascist mob appeal and mob support: the dramatization of Il Duce's common origin, the constant one-sided criticism of vices held to be the vices of privilege, the glorification of "the peasant of the Campagna as the true Italian, sturdy and wise." No less real an example is the German leader's turning "from the blandishments of Hohenzollerns and *Junkers* to court the German lower classes and manual workers, with rich intuition for their fears and hopes. . . ." These parallels beyond question present a warning *reductio* of certain American trends. Indeed, they hardly caricature the current duplication that our own common man, especially if he is unemployed, "has come to resemble the 'reasonable man' of legal theory, who can do no wrong because he is common sense and fairness incarnate." Nothing, in the long run, will prove more tragically unfair to the common man himself.

Parallels

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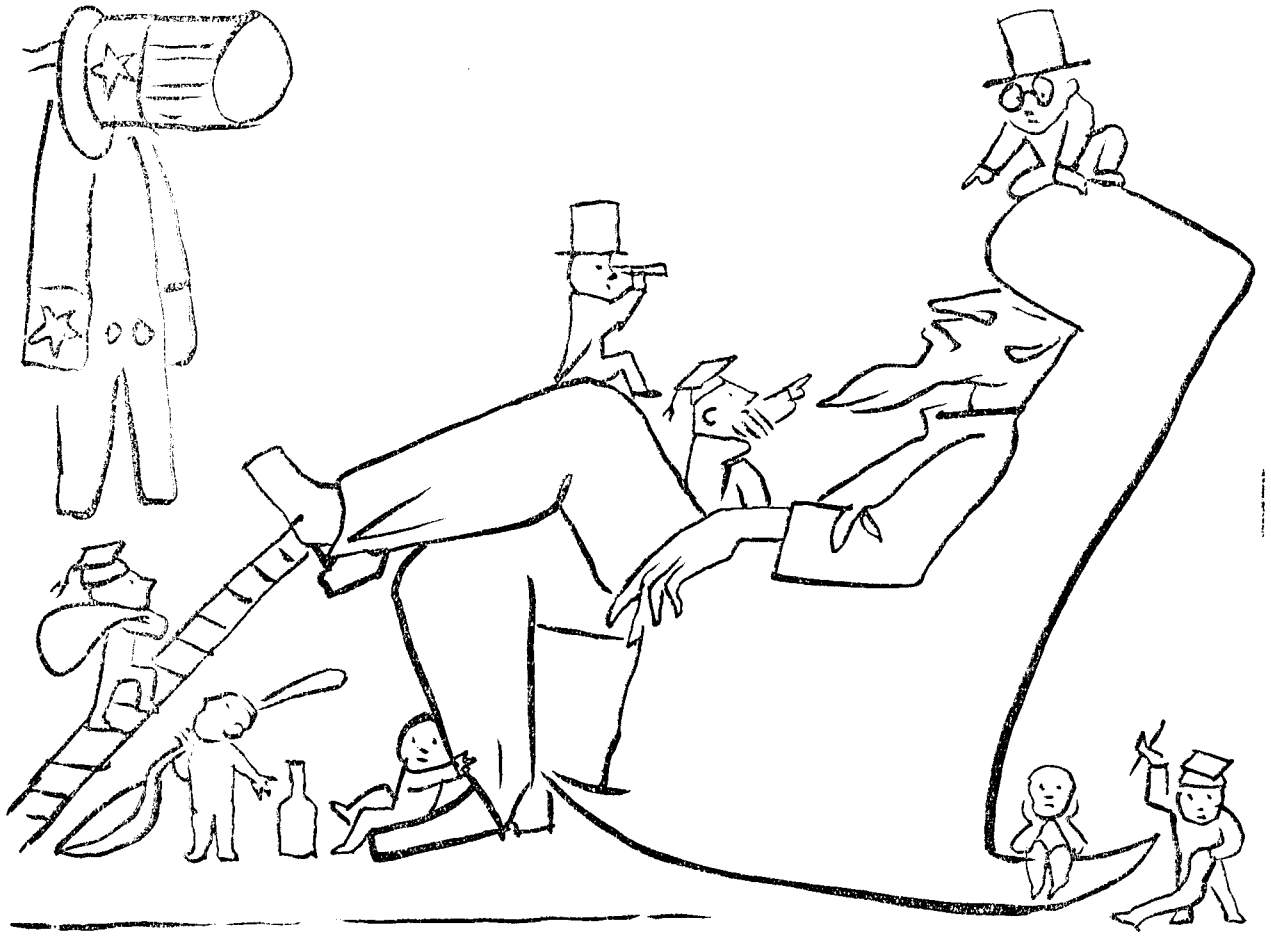

Temporary National Economic Committee inquiry: *"Will the patient recover?"*

THE PAPERS report a talk by Professor Carlton Hayes on anti-communism and anti-fascism which he gave before the Catholic Teachers Association of Brooklyn. Once again, and with fresh precision and definiteness, a leading Catholic scholar points out that he believes fascism contains basic principles abhorrent to the Church. But it appears that such testimony has little influence in the war between the anti-fascists and anti-communists. The maddening logic of current talk, as Professor Hayes deplored, is that anti-communist equals fascist, and anti-fascist equals communist. As logic this is fantastic, and in experience it is still largely false, but as a threatening statistical tendency, it is not devoid of all reality. "The fiery declarations of some orators who talk well but do not have much 'solid knowledge,' Professor Hayes declared, has led some Catholics to become so 'absorbed in communism as not to inform themselves as to fascism.'" Thus anti-communists push the same fatal misapprehension as the anti-fascists whom they so much distrust, and the pressure they exert is not only away from the thing they know and hate, but also runs the danger of being toward another thing which they perhaps do not know so well and certainly do not hate so fiercely, but which appears equally contrary to their declared principles. And the anti-fascists do the same thing in the reverse direction so consistently that "red" is felt by many to have become again the normal pigment of the American native.

The Battle of the Antis

WE DO not know who Mr. James D. Mooney is, except that he is vice-president of General Motors in charge of overseas operations, but upon his recent return from abroad Mr. Mooney made some extraordinarily sensible and unhysterical remarks which are worth recording for those who missed them in their daily papers (we quote the *Times*): "The stage could be set for a great revival of trade and business throughout the world, but in order to do this the political groups dominating the international scene will have to concentrate on projecting some practical schemes of relieving the economic tensions in various areas throughout the world instead of indulging themselves in hurling colorful insults at one another's political ideologies. Before we give ourselves up to the presumption that another world war is inevitable, we might have a look at the cost of casting some

Hurling Colorful Insults

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bread on these troubled economic waters, the cost of making a trade-financial deal with some of the 'have-not' nations in exchange for guarantees of intenational peace. Certainly a generous contribution to world peace would be infinitely less costly than the present costs of huge armament programs. While there is a pause in the international political situation, why not devote some of our energy and money to constructing a world peace program instead of resigning ourselves to 'going to hell in a hand-card?' "

Philosophy of Two Cars

THE BUREAU OF LABOR STATISTICS sends us a very provocative study of "expenditures by families of white wage earners and clerical workers, Dallas, Texas, year ending February 29, 1936." Expenditure analysis can furnish a sound basis for study of economics from the demand end. Economics would be strengthened as a science or art by shifting some of the attention from supply to demand, from production to consumption, from the man as forced to work for any living to the man spontaneously—or at least freely—choosing goods and services and even spiritual relationships. To avoid more philosophic speculations, we might come down to certain brass tacks: Families with average incomes of $1,140 and $1,467 (two of the three classifications made in this study) save money during the year, while those with $1,810 a year live $51 beyond their means. Is this an argument for "spending our way to prosperity," or for the contention that irresponsibility and decadence increase as you go up the economic ladder, or for what? The tables accompanying the report show the categories of things people most sharply want to have more of, by showing which classes of things families spend a larger percentage of their incomes on as they grow less poor. These are: clothing, "other household operations," automobiles, "personal" care, medical care, recreation, and gifts and contributions to persons outside the economic family. The greatest jump is in percentage expenditure on automobiles (from 4.3 to 8.6 to 14.8 percent as you progress through the three classes noted). In fact, in Dallas, within these brackets, it could be said that a family increased its earnings for the purpose of "automobile purchase, operation and maintainance." It is a strictly twentieth-century sense of proportions, especially remarkable when the overspending is considered. And it all makes you think.

Twenty-One Americas

THERE is nothing in the tradition of Pan Americanism to warrant the interest and expectancy centered around the Eighth Pan American Conference. The interest in the Lima meeting this December clearly comes not from America but from Europe. The present solicitude of our country for Pan Americanism must be linked to the speeches of the responsible members of the administration, and to the press campaigns of moral indignation (not principled and impartial enough for safety), and with the general hysterical cry of havoc, and most particularly with the arms program. All those factors give too many reasons to fear that the present administration and the huge public that supports it in this, from extreme Right to full Left, accept as a working emotional proposition a crude division of the world into the fascist countries and the democracies, and that they believe the time is almost here when the democracies, in order to maintain their economy and culture, must (in all deceptive simplicity) down the dictatorships in war. Assuming all this, the U. S. can use this Lima Conference as a splendid opportunity to line up the Latin American states on our side in the anticipated war, a real perversion of Pan Americanism.

In discussing "Organization of Peace," which is on the agenda at Lima, the idea of forming a league of American nations is not expected to get very far, since both the Argentine and the U. S. A. have already expressed disapproval. This seems to us too bad, but, in any event, concerted action agreed upon in the Pan American Conference forms a *de facto* American league, and the American nations might well develop and rationalize treaties of arbitration, consultation, mediation and good offices until no serious barrier separates American states at a time of crisis. Development of a regional concert of nations could be made to help and not hinder the wider organization of national states. Likewise the development of the rumored American Court can be furthered to aid the strengthening of the Hague Court. Assuming good-will, and no attempt to involve Latin America in a war of our choice, the great danger is that the United States, consciously or unconsciously, will presume it is greatly advanced beyond our little brothers to the south, and will attempt to impose on them our economics and culture, twisting a league into an Athenian empire.

The U. S. conceives of economic activity as movement in the market: services and goods bought and sold, all registered in money transactions. The cost of U. S. products must include all the super-overhead of financial, selling, insurance and waste charges (as well as the "administered profits") that hike the money cost of everything. The relative "primitiveness" of Latin American economy gives it naturally a lower money cost level, and thus a lower price level for primary goods. This harms our competitive position and so injures the harmony of the Americas. We want to make the others like ourselves, and bring Latin America into the advanced stage of

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economic well-being which we enjoy. In spite of the Fruit Company, some bananas still grow wild in the more southerly Americas, a natural phenomenon incompatible with the Yankee Dream. In Spanish America there are more remnants of an earlier political economy than here, and it might be better that that economy should develop, at least in some details, rather differently than ours. The recommendations for the Labor Department made by the U. S. Inter Departmental Committee on Cooperation with the American Republics (for instance) may very well symbolize the dangers of improper U. S. interference in Latin American progress. These recommendations might be good if carried out incredibly well, and strictly to the minimum of the letter; but they seem more likely to involve the pushing forward too uncritically of a whole philosophy of benevolent capitalism bolstered by the great mother state, which has not proved itself in any final fashion anywhere.

Another touchstone in the contrasting economic attitude of the U. S., and of most of the others represented at Lima, is opinion about bartering. If the Latin American nations feel they can enrich their treasuries and citizens more by trading directly in goods than by exchanging for money in the infinitely indirect orthodox market (an exchange frequently prevented by some barrier or other), then perhaps they should be emulated and not censured. Still another test will be on the subject of investments. A colonial status for a country, with its burden of debt to foreigners and necessity for sending payments outside the community where the wealth is created, must be a bad thing in the long run. Regions should be financially self-contained, although welcoming trade in currently produced commodities.

Culturally, the difference between the U. S. and the different nations to the south revolves around the word, "liberalism." Liberalism as it relates to real freedom and liberty is something North Americans can be grateful for; but to the large extent that it denotes religious unbelief, philosophic scepticism, ethical pragmatism, practical materialism (all finally a sure basis for the denial of liberty), South Americans can be glad it never submerged their civilization so completely as that of the North. Our cultural relations with Latin America are liable to be unbearably condescending unless we think twice about progress and tradition. Although perhaps the most sensitive of the educated persons in this country generally recognize the dead end of the comfortable humanitarianism and priggish self-complaisance of the nineteenth-century cultural advance, still the most Philistine of liberal traditions maintains its effeminate semblance of life in some of our more insistent academic centers and in some of the flatter and damper of our religious backwaters. Our good Southern neighbors would do well to repel with violence invasion by the laissez-faire "Unco Guids."

In Pan Americanism, the U. S. must seek real economic reciprocity—not imposing our system, our trade and our debts, but building up the living standards of all twenty-one peoples. Culturally we must try to correct the aberrations of our own faithlessness, and not attempt to propagandize a false liberalism whose degeneration into despair is seen now as too inevitable. It is in this sphere of cultural reciprocity that the most effective work can be done (work that might last beyond a war), and it is here that Catholics have the greatest opportunity and duty to act and benefit through their religious, social and intellectual organizations.

In more strictly state affairs, Pan Americanism should keep us from coming with the marines, at least until we are called. In the showdown, the U. S. should try to "organize peace" by maintaining an honest neutrality, helping to support international non-intervention in internal Latin American contests, even when we don't like the way the contests are going. Meanwhile we have the right and obligation to advocate down there what we think is good.

The United States should want its own army and navy to have the least possible relative power on these continents. The more cooperative any possible project for "continental defense" might really become, the cheaper for us and the less temptation for us to enter a war of selfish imperialism. We should encourage in our own and other American nations the perfection of armies and navies, not as instruments of national policy, but as the equivalent in a world of sovereign states, of an efficient police force preventing irresponsible international aggression. The military must not be the core of a mobilized nation, even in order to protect the Americas from another mobilized nation (as so many neo-militarists, with contradictory logic, think it fitting). It should be a professional or citizen force, separated in its function from party and personal politics, capable of protecting these shores by human means, but not organized to battle barbarism with some deeper barbarism. Citizens of the U. S. must rely on Spanish American policy and arms for our own protection in the same way as those countries rely on us, or all Pan Americanism will be to a greater or lesser extent the politeness esthetically covering United States imperialism. And, finally, Pan Americanism, to help life, must not be exclusive and defensive as it has lately sounded. The Americas are in the wide world. Pan Americanism ought to be a step toward still broader friendship, and toward a world organization of states which will limit the present sovereign irresponsibility of nations enough to discourage war and to hinder the suppression of the natural and supernatural rights of men.

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The Means of Warfare[1]

By GERALD VANN

IN DISCUSSING the ethics of modern war the problem of means is of paramount importance. Here there are two things which call for discussion. The first is propaganda. It is a truism today to say that but for propaganda the peoples of the world could never be got to fight, and certainly not to keep it up. The hatred for war is such that only a more passionate hatred can overcome it. In England, as Hitler notes in "Mein Kampf," we are very clever at this job. If war is to be waged, the people are prepared for it in a way that commands admiration. I wish only to touch on this subject here; I have attempted to deal with it more fully elsewhere. The point for the moment is that the fomenting of hatred is a necessary ingredient of modern war; and that the fomenting of hatred, to no matter what end it may be directed, is a crime. I would only add that if it is sufficient to consider the thing from purely rational grounds to see its immorality, it is a good deal more horrible if viewed in the light of Christianity, and in the light of the fact that those who are to be taught to hate one another are Christians. That is the ultimate betrayal of the religion of Christ.

The second point is the question of the slaughter of civilians. Let us narrow this down for the sake of convenience to the question of aerial bombardment. There is a good deal of discussion as to what precise part this will play in a future war: there seems little question that it will play a part. We may recall the words of Lord Baldwin: "The only defense is offense, which means that you have to kill women and children more quickly than the enemy if you want to save yourselves." This is perhaps exaggerated? Let us hear the military experts themselves. "Henceforward," says Marshal Pétain, "the purpose of war appears in all its amplitude and all its cruel simplicity: it has become the destruction not of an army but of a nation." General von Altrich: "The next war will be much more an extermination *en masse* of the civil population than a fight between two armies." Major Sherman Miles: "The objective at which three-dimensional war aims is the non-combatant. It tends definitively to a general butchery." If we are tempted to think that Britain would never descend to such infamy, we need only remind ourselves of the plans which were being made at the end of the last war.

What is the morality of this?

It is curious that it should find so many stalwart defenders. There is, as Captain Mumford remarked, very little difference between throwing a large number of babies upon a fire and throwing fire upon a large number of babies. Do we need authority to assure us that such methods are illicit? If so, let us, remembering Vittoria's principle that no nation has the right to disregard the law of nations, reread Articles 22 and 24 of the code drawn up by the international commission of jurists which sat at The Hague in 1922, a code which received the almost unanimous approbation of the jurists and legal bodies of the entire world.

> Aerial bombardments destined to terrorize the civilian population, or to destroy or damage private property which has no military character, or to wound noncombatants, is prohibited.
>
> The bombardment of towns, hamlets, villages, inhabited houses or buildings which are not in the immediate neighborhood of military operations is prohibited. In cases where the objectives specified in par. 2 (military depots, munition factories, lines of communication used for military purposes, etc.), are so situated that they cannot be bombarded without indiscriminate bombardment of the civil population, the air force must refrain from bombardment.

De we need ecclesiastical authority to reinforce this? We need only remind ourselves that the Holy See has made formal protests both in Spain and in Tokyo. Do we need theological arguments? The traditional teaching is well-known: it is unlawful to kill the civil population *directa intentione*. Such killing can only be excused when it is *praeter intentionem* or *per accidens*. It is sometimes argued that there are today no real noncombatants, since the whole nation is in some way or another involved actively in the war. Quoting from the Code of International Ethics drawn up by the Catholic International Union of Social Studies, which may be regarded as authoritative and is certainly thoroughly traditional and conservative:

> Is not the enemy therefore justified in taking the line of least resistance and attacking indiscriminately both civil and military elements, in order to dissolve this compact union? The argument is not unreasonable, and belligerents have certainly the right to take into account the part played in modern warfare by the civilian population . . . to attack the enemy in the vital elements of its economic structure; militarized factories, railways, ports, sources of raw materials, etc. . . . But the mass murder rendered possible by chemical or bacteriological war must be judged quite differently. The extermination of entire populations which are not given any time to show repentance is obviously a dreadful crime against the laws of humanity.

[1] This is the second of a series of articles, the third of which will appear shortly.

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"It is absolutely certain," writes the author of "Peace and the Clergy," "that actual war today is directed consciously and *directa intentione,* and so not *per accidens,* also against the civil population"; in other words, it directly contemplates mass-murder, which is precisely what the present Pope has called it.

Now it is very important at this point to be clear about one thing. It is sometimes argued that talk about the horrors of modern warfare proves nothing, since modern methods inflict no more suffering than ancient, and indeed possibly less: Greek fire occasioned far more pain than does a high explosive bomb, and so forth. The argument entirely misses the point. There is no question of comparing this amount of suffering with that; it is not a question at all of difference of degree; it is a question of difference of kind. The central fact is, not that more suffering is now inflicted, but that it is inflicted either on a specifically different type of victim, or on victims of the same type in a specifically different way: on civilians instead of combatants or on combatants *directa intentione* and not *per accidens.* "There is little difference between throwing a large number of babies upon a fire and throwing fire upon a large number of babies."

IS THERE any need to labor this further; to repeat that war in which this "dreadful crime against humanity" plays an integral part is something in which Christians least of all can acquiesce? Let us only read the fine appeal drawn up by the Comité Français pour la Paix Civile et Religieuse en Espagne, of which Monsignor Beaupin is at the head. It reads:

> The methods of total war employed against non-combatants are a crime which no strategic reason can justify, and which dishonors the camp, whatever it is, that makes use of them. . . . If reasons of simple humanity suffice to condemn such a massacre of non-combatants, the massacre becomes if possible yet more revolting when the leaders responsible invoke the cause of Christian civilization. . . . We raise a solemn protest against these methods; and we call on men of good-will, and particularly Christians, to join their voices with ours.

That is an echo of the words of the Pope; it is indeed the voice of humanity; but it is a voice crying in the wilderness. What was our obvious duty in face of this evil which cries to heaven for vengeance? We need not be an entirely helpless minority; in many countries we are a majority. Did we support the stand made by the Pope? Did we join with him in declaring that there must be no suspicion of compromise between Christianity and this crime? We did in our day what those who first heard "Rerum Novarum" did in theirs. We hushed it up. We shut our eyes. We tried to make out that such crimes had never been committed by Christians; that all the stories were nothing but fabrications designed to discredit a holy war for God. "Christianity," Maritain has said very profoundly, "will refashion itself by Christian means, or it will perish completely."

Yet a section of the Catholic press has utilized the crudest methods of propaganda—to do what? First, to set up communism, of every shape and form, as the one enemy of Christianity, without stopping to admit what there is of goodness and truth in the practical program of communism. Secondly, to rouse and foment a spirit of hatred, not only for communism, but for communists. Thirdly, to gloss over, or to deny, every crime committed by the enemies of communism. Fourthly, to hush up or to minimize every action or word of the Pope, or of those who share his mind, which would tell against those enemies of communism. Fifthly, to vilify those who, conscious of the betrayal of Christianity, raise their voices against it.

And what is the result? The greatest scandal, the Pope has said, of the last century was the loss of the masses to the Church, a loss due largely to the failure of Catholics to second the Papacy in its stand for the principles of Christian social justice. And what will the future Church historian see as the greatest scandal of the twentieth century? Perhaps he will find it in the fact that we have betrayed the cause of international justice, as before we betrayed the cause of social justice. We lost the masses once, and now we have lost them again, and more surely than before. "It is a horrible sacrilege," writes Maritain, "to massacre priests in hatred of religion—be they Fascists, they are still the ministers of Christ; it is another, equally horrible, sacrilege to massacre the poor in the name of religion—be they Marxists, they are still the people of Christ." If we had taken our stand on the principles of traditional Catholic thought; if we had declared unambiguously our horror at the massacring of the innocent, at the fomenting of hate, at the identification of Christianity with a political program no matter what, then we should for once have been faithful to the teaching of Christ; and we might have won back to Him the millions who were lost. The opportunity was given us; we have thrown it away.

This may seem like the forsaking of discussion for irrelevant diatribe. But surely it is a line of thought which we must keep before us if we are to think adequately of our attitude to modern war. *Vox populi*—there is some truth at least in the adage. And if it is the unshakable conviction of the ordinary people of the world that this sort of slaughter is a crime against humanity, and if our support of it leads them to hate—with, as one observer put it, an "indescribable hatred"—the religion we profess and the God we invoke, then we must surely hesitate. We have betrayed Christ;

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let us make no doubt, we shall pay for it. God writes straight with crooked lines; but it is not good to be one of those crooked lines. It is written that scandal must come; but woe to him by whom the scandal cometh.

We cannot—and it is this final thought that may serve to link together the various preceding points—we cannot adequately consider the problem of war, or any one of its elements, unless we try to see it as affecting, not merely a certain group of people at a certain point of time, in isolation from the past and the future, but the whole human family, as a living, developing entity, indebted at every point in its history to the past, and looking forward and owing a duty to the future; indebted in particular to that particular point in the past which is the coming of the Son of Man, looking forward in particular and preparing for that point in the future which is the establishment of His Kingdom.

What is it, apart from supernatural values, that the world has achieved? It is surely not the empires, which have come and gone and been forgotten, it is not the wealth that men have accumulated, the fame they have won by conquest, it is not even the more lasting material or scientific progress that has been achieved; it is the glimpse that, through Athens and Florence and Provence, through the poets and the sages, has been caught and tenuously held, of the true stature of man, of the life of the spirit, of the beauty that once was man's heritage. And no doubt there were times when that vision could only be preserved from destruction by force of arms; times when war was, if immediately destructive, ultimately constructive. We have to ask ourselves whether that can still be the case. Whether the de-personalization of the individual and the chaos of society which it must bring can be for the good of humanity. Whether it is thinkable that man, who has learnt, or is in a position to learn, and assimilate, and himself enrich and hand on, the spiritual heritage of the ages, can cast away the labor of centuries, return to the barbarities, burrow beneath the earth to save his skin and cause others to burrow to save theirs, throw open the gates of his world to anarchy and disruption, and so, say to his sons: I have shattered your house; here are the pieces.

The Christian may not stop there. His responsibility is far greater. He is bound to devote himself to the building of the City of God; to acknowledge all men as his, and Christ's, brothers; to teach all nations; to establish the reign of justice and charity; to say, "Blessed are the poor, and the meek, and they that mourn"; to believe that whatsoever is done to the poor is done to Christ Himself. Will he build the City by wrecking the remains of Christendom; will be build it by stepping into his plane, and crying "Blessed he that cometh in the name of the Lord," and bombing his brothers, and Christ's; will he establish charity by giving birth to hatred; will he be following Christ by killing the poor, knowing that in killing them he is killing Christ? Actions which viewed in the immediacy of the here-and-now seem irrefragably righteous have a habit of looking very different when considered on a somewhat longer view.

There are some things that we cannot, under any consideration, allow ourselves to do or have a part in. And there are other things, constructive things, that we must do, and do quickly or we shall be too late.

> We must mobilize the consciences of men against the horrors of total war. But let us not delude ourselves. We shall never come to the end of this scandal unless we succeed in dissipating the barbarism of which it is the expression; that barbarism which corrupts the soul of humanity, and unleashes on a proud and de-Christianized civilization all the demons of hell. There is no security against aerial war, against the war of poison gas, of electricity, of bacteria, and the rest, unless men succeed in abolishing war altogether. That terrible prayer of the Psalmist, which the Pope has often recalled to us: *Dissipa gentes quae bella volunt!*—Destroy the nations that desire war!—will end by being literally accomplished. Nothing can save us from frightful catastrophe but an awakening of Christian souls and consciences, an awakening which must be more than a vague sentimentality. We must take our Christianity seriously: we must be ready to follow, everywhere, the Christ, the crucified Prince of Peace ["Le Bombardment des Villes Ouvertes," by "Un chrétien," page 46].

Hymn for Tuesday at Lauds

(From the Latin of Prudentius)

The barnyard herald of bright day returning
With lifted wings sends forth his ragged call,
And Christ, the Day Star of the spirit's burning,
To paths of radiant life now summons all.

"Waken, O my love, awaken,
Clean of heart, thy sleep forsaken,
Come, thy Lord is at the gate!
Arise, and do not bid Him wait!"

With sober step and lifted hearts on fire
We come, with tears, to plead in Jesus' name.
There is no need of dream and earth desire
For hearts alight with love's undying flame.

Christ, our Pathway, glory bright
Through deepened hollows of the night,
Sin has made us what we are—
Lead us, Christ, our Dawning Star!

Honor, love, and glory be
To the Triune Deity
Now and through eternity.

SISTER MARY ATHANASIUS.

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Canton: End of a Cycle

By TERENCE O'DONNELL

THE BURNING, fall and sack of Canton should trouble Americans more than the downfall of any other Chinese city. For almost a century and a half American mariners and traders were honorably identified with the shipping of this great port of South China; and therefore to them and to us all the surrender of Canton to the Japanese may well be looked upon as the ending of a cycle. How this began is for a better historian than this writer to handle. I propose only to draw the homely picture of our Canton trade when it was at its height, during our Clipper Era of the fifties and early sixties of the past century.

When my father emigrated to the United States in the nineties he settled for a time in Boston, where four motherless children could have the care of our aunt. Memories of this period should be exceedingly vague, for I was very young; but vivid still is the great house surmounted by a cupola, and with a "captain's walk" that squared around the cupola at the peak of the mansard roof. When with boyish intrepidity one surmounted the cluttered hazards of the garret there was always the reward of the sight of the truly magnificent harbor —and beyond, the sea. Some clippers still pounded in and out of Boston harbor, and in this day of modernism and meretricious simplicity I dare any of its prophets to apotheosize for the childish eye anything more lovely: A sea tern in the wind of a perky autumn morning, a great white ship advancing like a doming cloud, her barely visible crew striking skysails and royals, reefing the great sails and backing the topsails slightly, until magically bereft of the austere symmetrical whiteness which gave her some of the august quality of a goddess, she proudly thrust Boston Light sternwards and made a flying moor flawlessly in the midst of the clustering shipping. In less time than it seems necessary to tell it, her sails would be clewed up until she looked as bare as the skeleton of a turkey after Thanksgiving supper. And there, in a new witchery of the web of her rigging and masts and spars, she idled briefly while some snorting little tug nosed her about and towed her off toward the docks.

A boy could only marvel about the miracle, especially around the age of four or five. But in the parlor of this fine old house a Boston ship captain had built long before, two great China vases flanked the fireplace. There they stood in their magical pageantry of peacock and chrysanthemum, plus a mandarin and a fan or two. I daresay that into them—they stood four feet high, had gone the sweepings of the parlor carpet for many a year. At any rate, they were inert—stubbornly so—until the day my brother and I managed to tip one over. Before the mischief was discovered we had strewn a grand mess of dust over the hearth and the adjoining part of the carpet, the two of us fabulously enriched by the treasures the dust disclosed. Parts of a chronometer, a broken ivory idol, a broken fan ribbed with sandalwood that was very fragrant still, a broken brooch and locket, and other glistening sundries too numerous to mention or recall. The crowning treasure to me was a broken miniature clipper carved out of bone, of the sort sailors term "scrimshindy." Not all of bone: its hull was of teakwood, as was the superstructure and the lower steps of the masts and the stars. The higher portions of the three masts were of bone, as were the upper spars. Finally, the figurehead of a Triton was also of bone, in which art had not improved upon nature, for he had lost his nose and a good bit of his bearded jaw and forehead.

These treasures were fortunately gathered and stowed before the hour of reckoning and remained in their cache to solace after a rather sound whipping. But their possession started a train of events in which the pain of the remembered punishment departed, while the wonder of the diverse bits of broken treasure grew. Where had the dainty arm found rest that once had twirled the fragrant fan? Had she been the sweetheart of the ship's officer who owned the chronometer? Had it meant heartbreak or shipwreck? Had she and the little brass time-mechanism sailed together once, to China, on a clipper of which this tiny bit of scrimshindy was the loving token—and what was the story behind the broken brooch and locket and those other things: bits of carven teak like old brown lace, fragments of teacups thin as an eggshell?

Some day, I told myself, I should put the puzzle together, much as my aunt did with those patchwork quilts she stitched at so interminably. But for years it resolved itself only into loving intrusion on the old ships, wherever they still existed, browsing among the miniature models of clippers at the Old State House, browsing in books that purported to tell of the glory of the clippers. One put these latter down with bafflement, as Fra Angelico must have put down his brush in despair over being ever able to re-create for drab human eyes the beauty of a Seraph. For that was what the Clippers were—Seraphs of the Sea, knowing its dawns and its sunsets and its imminent loneliness, its awesome rages echoing Sinai, its majestic

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and Tabor-like peace. And always, even in the calms, somewhere a vast wind blowing.

Why Boston navigators decided upon Canton as their main entry port afar is problematical, even though mariners are noted for—to use landlubber parlance—drawing a long bow. New Englanders in those days beyond high-pressure coffee advertising campaigns were still addicted to tea as a table beverage. But India produced tea; so did Java. And very good tea it was. In those early times Calcutta was the only other major port, besides Canton, in which cargoes could be secured that would be profitable for foreign traders. But Calcutta has a vile climate, and an even viler river; whereas Canton was cool, and a clipper captain could pound almost up to the walls of Canton along the (quite muddy) River of Pearl. On their side, the Chinese did not think of these advantages at all. The Emperor allowed a port to be opened for foreign trading at Canton because it was farthermost from the capital, Peking. It was the safe Outer Gate of "The Ten Thousand Kingdoms."

So much any tyro in hobbies could have found out from conning histories. Betimes this interested immigrant who had grown to love the Boston ways bankrupted himself for more material and sentimental corroborations. I spent my earnings recklessly for old logbooks and letters and such, and two whole weeks' wages went for a moth-eaten painting on silk, with incidental embroidery, which portrayed "The Thirteen Factories" of Canton with the meticulous care which oriental artists accord to such things. I learned later this had actually been woven by a community of missionary Sisters in Boston, who also earned welcome sums by perpetuating a captain's favorite vessel in this way. And perhaps it is because only a hare-brained Celt can hold stubbornly to the power of a wish in this matter-of-fact age which explains how it was that in 1919 an unpredictable series of events projected me out of war-time navy routine right into Canton itself.

This approach had not been made over the old sea track of the clippers, which took them in a curved line down from Boston to the Horn, thence up through the Straits of Sunda toward Canton, the "City of the Rams." It was a prosaic and long voyage from the Panama Canal across the Pacific, in which only one sailing ship of the old sort had been visible—and that was one of the war-time wooden sailers Australia had built to enable her to carry on with the wool trade during the World War.

BUT CANTON, once one forgot Hong Kong, proffered an approach not much different to what Yankee sailors beheld three-quarters of a century ago. Instead of sailing vessels there were steam freighters and passenger ships now; but the same unwieldy junks hogged the channel, the same smelly sampans ranged endlessly row on row to form the city of the river people known as Tanka Town. This was the same sight your clipper captain saw on the eve of beginning with his ship the great tea race that was to take him in those old days flying across more than half the world. It was compounded of the sights—and scents—that our early sailors knew in that day; compounded also of stout fine ships and men who lived with a lucky ship so long they knew and loved and responded to every mood of her. It was the tuning unto the Infinite, made manifest in a beloved instrument.

Yankees, unlike the early English and French, went into the Canton trade with clean hands. The forefathers' ships were minus cannon and powder and ball—except for river pirates—and knew no chests of opium or other contraband. To this magnanimity of trade the commercial-minded Cantonese responded loyally. It was considered proper for any foreign devils' craft to furl her lesser sails discreetly as she passed the outlying islands of the river delta, take aboard a native pilot, and proceed politely toward the anchorage at Whampoa Reach. But in the old days a pilot might be a ward-heeler's appointee, quite without the knowledge of how to guide a vessel up the river. Also, the native pilots did not like to embark upon an incoming vessel in the rain, or when the monsoon's whirlwinds eddied around Hong Kong. It suited your Yankee captain. Through the Bogue and up the Canton River to Whampoa Reach he alone would sweep his queenly clipper, brashly carrying all save her topgallants and flying jib, trim and beautiful, her burgee trailing aft derisively toward the less venturesome and skimpy-sailed English and Dutch clippers until, with her best pennant broke out at the fore, her master would ease her into Whampoa Reach as her last bit of sail was clewed up and she found her berth at the anchorage as snugly as ever finger in a glove.

In the old days all foreign vessels arriving in port were required by Chinese law to employ a Hong merchant as broker or agent. Once this arrangement was made, the captain was free to deal with any other Hong merchant or non-Hong agent that he preferred. Each vessel was also required to secure the service of a compradore and linguist before the discharge of her cargo could commence. In an incredibly short time linguists became superfluous for the Yankees, who not only mastered pidgin-English but flabbergasted their Chinese hosts by conversing with them in Cantonese in the best Oxonian manner of the southwestern suburbs.

The Hong merchant, if well acquainted with a shipmaster, came abroard usually at the same time the vessel was boarded by the domestic, the writer and the police runner which were detailed to boarding duty by the Hoppo, the principal customs officer of Canton. The presence of the Hong mer-

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chant meant dispatch, and as the "turn-around" of a freight vessel then as now can run to from $500 to $800 a day, the saving from this sort of cooperation was considerable. Invariably the Yankee clipper captains were so favored by the Hong merchants. The others were not, and hot rivalries ensued.

These Hong or security merchants at the time of our Clipper Era were few in number. Men of large property, famed for probity and integrity, they possessed the trading instinct to a fine degree; and they met and valued the upright canniness of the Yankee captains and supercargoes. Casual associations developed into enduring friendships, and sequestered to the Yankees the pick of the tea, silver and silk cargoes which were the main merchandise Canton could offer for extensive foreign use.

We need to pause at this phase of the chronicle to give some thought to the state of Massachusetts' commerce at the time of the Clipper Era, and wonder why the shipping and trading of the shipmasters and merchants of the Commonwealth flowered in richness to an extent scarcely believable even today. It was a time when Donald McKay could handsomely underwrite the construction of his clipper fleet by the loan of $50,000 to $100,000 from his business friends, without even the formality of a scrap of paper or a note of hand. It was a time when Yankees did not merely assert a business colleague was honest, but believed he was; and it was a time, incidentally, when New England — and Boston — flowered grandly in all ways. So much so, that in its plagiarized glory as a modern Athens it sought to set high gambrel roofs atop the dock warehouses, that the intellectuals might be spared the sight of the raw spars that had first made Boston famous.

A pardonable surmise at this interval—since Harvard honored one of them with a degree—would be that the Hong merchants were more than eager to cultivate the commercial emissaries of such a citadel of western culture as Boston was. A more natural surmise is that Hong merchant and Yankee trader found many things in common —honesty most of all. The early Hong merchants were quahns, not mandarins as is commonly reported; they were suave, canny, shrewd, but above all they were friendly to Yankees whose home city held a great school of the West. But though they admired the Yankees immensely, even their influence was not sufficient to allow the latter's residential entry into Canton proper, the City of the Rams. They compromised by giving the Yankees the pick of the residential space in the "Factory Garden."

This was a small area with building space scarce two hundred feet by a thousand feet long. It extended between Hog Lane and Old China Street, and was walled on the west end by the Cha-min, and on the east by Respondentia Walk. Along the promenade that extended for a hundred-yard space along the broad quay which foundationed the factories the whole life of the white residents of Canton centered. Here the Yankee traders and their wives walked with their friends the Hong merchants in the cool of the evening, discussing trade and such. In the summer-time they sojourned up-river at the quahn's summer resort. I had the pleasure of visiting one such residence up the Pearl River, which though much decayed formed a summer resort for a society of Cantonese business men. It was a very elaborate affair in its day. The owner's dwelling formed one side of a U-shaped group; the dwellings on either side were for his family and relations, and for his domestics and clerks. In the grounds still grew some hackmatack and New England elms.

"The Thirteen Factories," Shap-sam-Hong, owed their name to being factors' headquarters. They were not factories in our sense of the term, and were flanked by numerous auxiliary warehouses. They were severely plain brick and wooden buildings of no architectural pretensions, and were arranged in long courts without any thoroughfare. Five or six residences occupied each court: one occupied by the factor, the others available for foreign ship captains, supercargoes or merchants in residence. All of them looked out upon Respondentia Walk—always fringed with sampans, and very smelly. Because of their historic interest—they are now long gone as the Canton one knew is gone—it might be worth while reciting the quaint names of the thirteen factories, or hongs.

The first was the Danish Factory, known as Huang Ch'i from its yellow ensign. Next came the Spanish Factory, Lü Song (from Luzon in the Philippines); the French Factory, Kao Kung' or "High Public"; the Factory of Chungqua, Wan Yüan or "The Ten Thousand Fountains"; the American Factory, Kuang Yüan, or "White Fountains"; the Austro-Belgian Factory, Ma Ying or "The Twin Eagles"; the Factory of Pao Shun or "The Precious and Prosperous"; the Swedish Factory, Sui for "Svea"; the Old English Factory, Lung Shun or "The Gloriously Prosperous"; the Chow-Chow or Mixed Nationals' Factory, T'en T'ai or "The Great and Affluent"; the New England Factory, Pao Ho or "Ensures Harmony"; the Dutch Factory, Chi I, or "Assembled Righteousness"; and the Greek Factory, I Ho or "Justice and Peace."

One can only ponder the legend of the New England Factory now—"Ensures Harmony." It was a fine legacy the Yankees left America in China: one to be cherished the more as the banner of the Rising Sun waves over Canton, and an inscrutable shadow is cast upon the shipping of the West.

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Vibgyor

By LUCRETIA PENNY

MY MOTHER didn't enter Female Institute until several years after the close of the War between the States. Her father was inclined to think she should have entered sooner but her mother was slow to give her consent because she had heard that there were no feather beds at the Institute. To my grandmother mattresses seemed a bit severe at any time and a positive threat to the health in winter.

My mother, however, must have been hardy and adaptable for she tells me that after the first few nights she didn't mind the mattresses. If it hadn't been for Mr. Seawell and the rats she would have had no worries at the Institute except minor ones such as wishing they would set a better table and dreading being asked to explain how she got that answer to her problem in arithmetic.

When she entered the Institute she still wore her heavy brown hair hanging and pushed back from her face by a semi-circular comb, but the prevailing style of hairdress for girls just older than herself required the use of a rat made of cloth and stuffed with cotton. The rats were plump in the middle and tapered off at the ends where they had strings to be tied above the forehead and covered with a ribbon. It took a great many pins to arrange the hair smoothly over these padded crowns and the hairpins of the well-dressed young lady were, as are the hairs of the head, without number.

Mr. Seawell, who was conscientiously determined to turn his charges into ladylike ladies, used three methods of discipline: severe shakings, sarcasm, and "copying dictionary." When he chose to administer one of his shakings he was never content until the last hairpin had gone flying after the rat to the far corners of the room, or if the culprit was a younger girl, the comb had bounced upon the floor. Naturally it didn't take as long to shake out one comb as it did innumerable hairpins so the punishment was graduated in severity according to the age and hardened conscience of the culprit, which was as it should be.

My mother contends that it was those dozens and dozens of hairpins raining on the bare floor of the silent classroom that made the scenes so terrifying when an older girl was being punished. Even now she shudders momentarily when a hairpin falls on bare wood and if a book is dropped to the floor or a door slams she shakes her head and frowns. If there is the remotest possibility that she might have been even indirectly responsible she says, "The cat's foot!" apologetically, and sometimes adds, "Poor Mr. Seawell!"

She says that she used to beg her mother to tell Mr. Seawell that he must never shake her. My grandmother wouldn't promise to do that. However, it may be that she did speak to him privately, for the day that my mother slammed the classroom door Mr. Seawell didn't so much as lay hands on her shoulders but disciplined her immediately with sarcasm so effective that she has been making gingerly gestures at doors ever since. During the seven years that we drove the old Model T we worried about my mother a lot. With practise she got so she could wrench the car doors open as well as any of us could, but shut them she couldn't because Mr. Seawell some time around 1870 had forever cured her of handling a door with the vigor and abandon demanded by a Model T.

They never could tell which of his three methods of punishment Mr. Seawell would choose. For Hallie Greer and Nancy Trent the day they taught the little Brooks girl the trick memory verse he chose his least dramatic penalty—copying dictionary—and everyone had been sure they'd be shaken. Hallie was so sure of it that she took out half of her hairpins and put them safely away in her desk, not caring to risk the uncertainty of finding them after Mr. Seawell should have sent them flying.

On Mondays and Fridays right after the opening bell rang each of the girls, beginning with the tallest and following the order of diminishing heights, had to stand and recite a Bible verse. Lissie Brooks hadn't been in school long, not long enough to learn to read, and on that Monday morning her mother had forgotten to teach her a verse. Lissie was too inexperienced to know that in such emergencies one rose and said apologetically: "Jesus wept," and that if one was no more than seven Mr. Seawell smiled indulgently or, at worst, said, "Aren't you about old enough for a longer verse now?" If it had been some one of her small schoolmates who found Lissie in tears over her predicament she might have had the "Jesus-wept" escape pointed out to her, but it happened to be Hallie and Nancy who offered to befriend her. "The bell won't ring for nearly ten minutes yet," Hallie said comfortingly, "and in that time Nancy and I can teach a smart little girl like you a nice long verse."

Lissie was the smallest child in school and consequently the last to stand up to recite when the roll was called. Her cheeks still showed the stain of tears but her lisping voice was steady and confident as she sang out: "Jesuth thaid unto Moseth,

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'Peel ye my potatoeth and I'll give ye halfth.' " As she sat down Mr. Seawell came from his desk to tower over her. "Get up, Miss Lissie, and say that again," he commanded. Lissie began to cry but she stood up and relisped the lines she had been taught. Mr. Seawell, when he was sure that he had heard her correctly, inquired just where in the sacred writings her good mother had found that verse, but even as he asked it he was looking at Hallie Greer.

The time Annie Parks misquoted the Scripture Mr. Seawell hadn't seemed at all displeased. Annie, who was doing her earnest best, set the semi-circle of comb more firmly in her stubborn, bright red hair, threw back her thin shoulders and clearly declaimed, "The foxes have holes, and the birds of the air have nests; but the *Southern* man hath not where to lay his head." Mr. Seawell, who wasn't happy about the way the late war had turned out, smiled grimly and said, "Not so far wrong you are, Miss Annie; not so far wrong at that."

Hallie Greer was a fourth cousin of my mother's on my grandfather's side. My mother was proud of the relationship and of course called her "Cousin Hallie" since it wasn't nice to fail to give some title of respect to anyone as much as a day older than yourself. (My mother reckons the approximate ages of former schoolmates by recalling, "Well, I know I called her 'Miss' when we were at the Institute together, so she can't be less than up in eighty now," or "She's younger than I am, I'm sure, for I never called her anything but 'Lou' in my life.")

This Hallie Greer was as independent as a pig on ice and my mother, who hasn't seen a Greer since the family moved West in 1878, is sure that Hallie is still that independent and that she's slamming Kansas doors today, if she's a mind to, and not saying, "The cat's foot!" about it either.

It was Hallie who at the age of five startled her family by punching earring holes in her own ears. Her mother had told her that she'd have to wait until the next year to have her ears pierced but Hallie didn't care to wait. She locked herself in the spare bedroom and kneeling on the bureau before the mirror pressed a cork behind the lobe of her ear and ran a threaded needle through the flesh. She left a length of thread dangling from each lobe so that the flesh would not grow together again and wiped the blood on her apron. Daily for the next few days she twisted the dangling thread and drew it painfully back and forth. Then, when it was time, she removed the threads and inserted broomstraws, refusing to accept any assistance, and so came eventually, without whimperings or blood poisoning or worry, into possession of two usable and fairly well matched eyelets in which to hang the baubles she wished to wear—and did not have.

Her mother thought she should be spanked but her father voted against that and bought her a pair of coral earrings that were the envy of her grown-up sisters. He would have bought the new side-saddle for her too, when she was eighteen and it was what she wanted most, but the war had left him troubled about money. Hallie's mother and sisters were horrified when they learned that she had cut off her long blonde hair and sold it to a wigmaker, thus solving the problem of how to buy the saddle. Hallie shrugged at their dismay and said, as if it made her head look any more conventional: "I had a use for the side-saddle."

Nancy Trent was always a follower of Hallie's but never equalled her in courage and independence. There was the matter of bustles, for instance. When everyone else was wearing them Mrs. Trent, who was rather peculiar, refused to let Nancy have one and Nancy accepted the decision although she was unhappy about it and certainly felt odd enough going around with her skirts hanging as straight as a string in the back. Miss Clarissa Smith who was the best dressmaker in the county told Mrs. Trent that it was nothing short of a living shame to let a pretty girl Nancy's age run around without a bustle and Mrs. Trent answered: "I figured, 'Rissa, that if God A'mighty had seen fit for Nancy Octavia to shelf out in the back the way you say she's supposed to he'd 'a' built her a bustle of flesh and bone."

"The Trents never had been scholarly," my mother recalled, "but Miss Nancy changed that year when bustles were in and she couldn't have one. She seemed to sort of want to even things up and to prove that her head was all right if her figure wasn't."

I asked my mother what she had learned at the Institute and she started to tell me how a lady never chews gum or drops books or slams doors or crosses her knees or calls a gentleman she hasn't known all her life by his first name—

I interrupted her then to tell her that I hadn't meant morals or manners, that I was wondering what purely academic information had been passed on to her by Mr. Seawell and his associates.

She smiled. "Well, there was 'Vibgyor.' That's the key to the colors of the rainbow—violet, indigo, blue, green, yellow, orange, red."

As a pedagogical aid the device seemed to me a bit indirect, and I said so.

"Well, as a matter of fact," she sighed as if she felt disloyal admitting it, "I memorized the colors first and used them to help me remember the key word. It seemed easier that way but I suppose it's a matter of taste. Some of the girls said 'Vibgyor' was a help and none of us — not even Cousin Hallie—ever let Mr. Seawell suspect that we doubted it's being. Poor Mr. Seawell—'Vibgyor' seemed to be a sort of pet of his."

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Views & Reviews

BY MICHAEL WILLIAMS

The magazine, Fortune, *has published a series of editorials called "Business-and-Government," describing characteristics of the American system deemed fundamental. In preparation for the publication of the December editorial,* Fortune's *publisher sent Mr. Williams a copy for his consideration and comment. The following letter to* Fortune, *which Mr. Eric Hodgins, the publisher, permits us to print in "Views and Reviews," is Mr. Williams's analysis of the* Fortune *editorial entitled, "The essence of the American Dream is liberty and revolution."*

DEAR Mr. Hodgins: I have read the editorial which *Fortune* is to publish on November 25 with great interest. . . . It seems to me that you have succeeded in your effort to discover "the basic issue posed by the New Deal"—the basic issue which now must be faced by the leaders of the nation inside the two great political parties, and outside the parties as well. The fundamental question before the American people *is* concerned with liberty rather than with "democracy."

I also consider your editorial has stated truthfully the reason why the people of the United States hold liberty to be the chief value of life, namely, because the "American Dream," although immediately derivable as a product of the great Revolution in the western world, which began with the Renaissance, and "matured politically in the eighteenth century," and was based upon the individual in revolt against institutionalism, can only be fully understood when it is traced back to its first and ultimate principles which derive their motive power and unchangeable justification from the primary revolution effected by the Christian religion. And the American people who established their government upon the principle of liberty were the products of that revolution.

But I feel that your editorial fails to draw the practical conclusion which proceeds from the premise so clearly stated, which really explains and justifies human belief in liberty, and political and economic action designed to preserve and extend freedom among mankind—specifically, freedom in the United States, first of all, and freedom elsewhere so far as our example, if we succeed, and our assistance, if acceptable, may avail to that end. It is in the hope that you may go on to the further development of your thesis, and lead the way for secular journalism to restore the study and the practical application of the dynamics of religion that I am impelled to make these comments.

Your editorial points out, correctly, I believe, that all human societies historically known before the rise of the Church were institutionalized on some sort of collective basis. They thus were organized into some form of slavery, imposed by force wielded by individual or group tyrants or small minorities of the most highly developed individuals of their respective epochs. They all alike tended toward the ideal institutionalized society described by Plato, of which nature presents a model in the bee-hive or the ant-hill.

On the other hand, the Church, even although itself an almost universal institution, taught a profoundly different idea. As you say: "For inasmuch as it stressed the importance of the individual soul, assumed individual free will, taught the means of individual salvation, and insisted upon individual immortality, the Church provided a training in individualism: not in the shallow sense of egotism, but in the profound social sense; the sense in which the individual is seen as the irreducible creative unit of all that mankind has accomplished."

You might also, I think, have usefully pointed out that not only did the Church teach that dynamic faith, when throughout the Middle Ages it was "the all-but-universal institution of the western world," so that individuals were moved by its motive power, but also that the Church doctrine on that all-important point led to the creation or the strengthing of many forms of free-will group associations and social institutions which enabled individuals to pool their resources, or cooperate for beneficial purposes, within the general institution of the Church, or of the secular institutions of the nation, and the civil State, as the latter developed. It is certain that such groups tended to check the tendency of the central, secular power—of king, or emperor, or city republics, or oligarchies—to absorb all other forms of social power. Among such groups fostered by the Church were the family, the guilds, the monastic orders, the universities.

In the explosion of naturalistic, as opposed to spiritual, individualism of the Renaissance, and the succeeding manifestations of modern movements toward expansion of individualism marked by the French Revolution, and the Industrial Revolution, the beneficial forms of collective institutions that had flourished while the Christian religion was united and dominant in the western world, and had cooperated with the spirit of liberty for the individual as taught by the Church, were either swept away, or weakened almost to impotence. The modern rush toward materialistic individualism, in proportion as it ignored or denied its spiritual origin, and spiritual motive power, and spiritual purpose, fatally tended more and more toward mere anarchy. It became a struggle of each item of the mass of mankind against all; which condition, soon becoming intolerable, led many nations toward efforts to establish new forms of the ancient institutionalized societies; communism and nazism and fascism; or as the New Deal may develop, or as the English Tory Socialism may develop, new forms of the Social Service State—benevolently intended centralization and philanthropic despotism: yet despotism indeed; slavery restored, streamlined and scientifically managed.

When you point out, and I, as one of your readers, agree, that it was the Church which introduced the basic ideas on which human liberty depends, I think that it should not be forgotten that long before the Church arose and gained almost universal power in the western world, the Jews, because of their belief in a spiritual God, and their denial of all idols, provided the foundation for the Church, and together with much that was congenial to Christianity

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in Greek philosophy, and Roman law, played a mighty part in witnessing to and preserving the inner principle of human liberty. If the totalitarian governments now war upon the Jews and all forms of Christianity alike we should not be surprised; such a conflict is inevitable.

Of the American Dream, therefore, we may safely say that in spite of all the obvious mistakes and failures we have made in following its illumination, our efforts to realize it in our lives and institutions have given the nation its present high place in the world.

And that national position is great and good not merely in a material way. But it should not be termed "morally" or "ethically" or "spiritually" entitled to greatness, and world leadership, if we use such words loosely, and grandiloquently—in sermons, and orations, and newspaper editorials, and the statements of politicians and officials as it is our national bad habit to do—unless or until we act upon the conclusion which flows from our fundamental principles, namely, that in this world, as far as mankind is concerned, matter and spirit are not separable things.

Man himself is the functional point of the unity of matter and spirit. His political systems, and his business methods, can only be successfully devised and conducted when they act in consonance with man's nature—the nature not only of an animal but also that of a spiritual creature endowed with free will and indestructibility of essence. We must realize in practise as well as in theory that religion is the fundamental problem to be solved, or at least realistically dealt with, in reforming or managing our political and economic systems. Both communism and fascism, particularly the German form of fascism, are dynamic *because* they are innately anti-religious, though they also are religious in the sense that they deal with fundamental ideas. That is to say, their fundamental principles deny what Christianity (and Judaism and the highest thought of ancient Greece and Rome) affirm concerning the individual person. Man in such systems is regarded purely as an animal, as conscious matter; subject only to immutable laws inherent in matter. But these laws can be and are being discovered and controlled so that superstates may be and are established along the lines of the bee-hive or the ant-heap institutions of unconscious nature. Russia, Turkey, Japan and Germany are well advanced in that direction; Italy and many other nations are on their way toward it: and as a movement, not yet organized, the same philosophy is certainly powerful in America.

I agree with what you say in your last paragraph; namely that Americans will reject that philosophy; only I also think that we can only overcome the power of this false philosophy on which collectivisms are built, and which gives them driving force, by preserving and strengthening the forces of the religion which teaches the principles from which flow the philosophies, and the political and business systems, of societies believing in liberty. Tyrannies and slavery itself can be and are imposed by governments claiming to be "democratic," as we see in Russia. Your editorial is completely true in pointing out the ambiguous and misleading employment so generally made, here as elsewhere, of that misleading word. It is around, and for, and by liberty and not the amorphous term "democracy," that Americans must rally in this time of universal counter-revolution against the revolution once and for all time fought in the soul of humanity by Christianity, which true revolution it should, and I think will, be the mission of Americans to maintain.

It is obviously impossible to express adequately in a letter what only a book could attempt to justify (but such a book would probably have few readers!). Its limited purpose is to urge you to continue your journalistic mode of dealing with fundamentals, instead of superficial aspects, in your efforts to arouse your influential readers to a true conception of what our nation is up against. The recent set-back to the New Deal does not, in my opinion, in any way lessen the tension of our inner crisis. If the reaction against the New Deal should lead to a really powerful effort to undo all the desirable reforms of Mr. Roosevelt's administration, and to hand the country's destiny back to the Old Deal of anarchic, materialistic individualism that almost wrecked the nation, there will be an acceleration of and not an escape from the pressure of the counter-revolutionary movement. That movement cannot win a complete victory: but if or when it comes to grips with the rival counter-revolutionary forces of the unenlightened Old Deal, we would then know what modern civil war can be like. So please keep up your attention to religion, as a force, as a practical element, the basic thing. Don't let the preachers go on boring dwindling congregations with a subject that should and can be brought home to all liberty-loving Americans not just on one day in the week, but every day, as the practical thing on which their liberty depends.

Communications

WAR AND YOU AND I

West Baden, Ind.

TO the Editors: Mr. Donald Attwater's article, "War and You and I," is written in a reasonable and a pleasant vein. It invites friendly discussion. Reply is further facilitated because, with Mr. Attwater, one does not have to vindicate first principles. *Vim vi repellere omnes leges omnia iura permittunt.* Force is a licit instrument for repelling unjust force. That is Catholic doctrine, and impregnable.

It is possible to conceive of military action in any age, and eminently easy in our own to conceive it, in such terms as to make it by definition a morally illicit instrument, a means intrinsically evil. In military action so defined, no man may without grave sin be a formal collaborator. But it is no corollary of this to say that in our time efficacious military action cannot in principle confine itself to morally licit means. That is quite another thesis: it would be hard to prove.

To say that morally illicit elements will in fact be connected with modern war is of course no proof. Certainly they were with the Crusades. If the means is not illicit in principle, the moralist's job is to define and condemn the abuse, and to offer what positive service he can toward

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the moral amelioration of the use—not globally to condemn it.

Here is an argument that seems to stand positively against Mr. Attwater's position. I have yet to see it convincingly met by any theorist of his school. The responsible incumbents of the supreme temporal power by virtue of their office and the nature of their charge are under grave moral obligation to use all licit means necessary and apt to the protection of the essential interests of the common good; and the private citizen is under obligation to collaborate according to his state and opportunity with that use. But military action—in an efficacious form though not in any and every form—is one of the licit means in last resort to vindicate the just and essential interests of the common good. Therefore it is not only licit, it is a matter of grave obligation for the responsible incumbents of the supreme temporal power to take military action in last resort, when that is the one efficacious means to protect the rightful and essential interests of the common good; and it is the duty of the private citizen, in his proper rôle, to collaborate.

In quoting Pope Pius XI, Mr. Attwater did not recall the encyclical, "Firmissimam Constantiam," addressed a year ago to the Mexican hierarchy (*Acta Apostolicae Sedis,* April 10, 1937). A long passage in that encyclical (pages 196-197) has significant bearing on our discussion of principles as they apply today, all the more so because the Pope deals with the peculiarly difficult moral case of insurrection against the constituted power. While a civil war was waging in the world, the Holy Father used these words: "It therefore follows that when elementary religious and civil liberties are attacked, Catholic citizens cannot endure it passively. The vindication, however, even of these rights and liberties can be, according to circumstances, more or less opportune, more or less vehement." A little farther on the Pope expressly recognizes that this vindication may "involve problems of the purely temporal and technical order, or of defense by force (*defensio violenta*)."

We have great need of consolidating the ranks of those who are in good faith devoted to the cause of peace—of peace in our time, now. Catholics will never unite on any basis that does not fall four-square with the common teaching of the Church. In times so bedeviled as ours have been, this year and last, we well may ruminate Archbishop McNicholas's timely warning that under conceivable circumstances it would become a Catholic's grave duty to resist military service. But that, as His Excellency made clear, would be by reason of the issue, not by reason of a universal pacifism. And we should hope to have in such a crisis the leadership of our lawful and authentic moral guides, the bishops of the Church. Of the exceptionally fine intentions of Catholic pacifists who follow Mr. Attwater's line there is not the slightest doubt. I think they have, within the limits of their influence, a somewhat dissolvent effect upon our Catholic solidarities.

In the treasury of things new and old from which the Church draws in every age according to our need is a conception the pacifists neglect—the conception of the Christian soldier. Re-expression of that conception in all its Catholic virtue, and adaptation of it in terms of our own time, would be a positive, constructive contribution to the cause of peace. For we are not on the threshold of the Age of Gold. If we have peace in our time it will be because there are in the world keepers of the peace who are both just and strong.

Rev. Edgar R. Smothers, S.J.

MR. CHAMBERLAIN'S DOVE

San Francisco, Calif.

To the Editors: Mr. Shuster's denunciation of the British Prime Minister was as amazing and disturbing to me as it was to Mr. Lawrence King, and I agree with everything the latter says in his letter published in The Commonweal of November 11.

Where did Mr. Chamberlain's loyalties lie? Was he not in duty bound to save from death and untold suffering millions of British subjects? Was he in honor bound to forget that duty and plunge his people into an unutterably horrible conflict in order to secure to the Czechs a few square miles of territory? I think not. Mr. Chamberlain acted to save Czechoslovakia, as well as the rest of the world, from a fate far more terrible than the loss of a small territory already occupied by dissatisfied Germans, a territory that must have been a thorn in her side anyway. In doing so he merely chose the lesser of the two evils, surely a reasonable and an honorable thing to do.

If it be thought that Mr. Chamberlain was mistaken (I do not admit that he was) could he not be given the credit for achieving at least a temporary peace? He certainly deserves the gratitude of the world for having made a magnificent effort to save peace and civilization and humanity.

With Mr. King I admire Neville Chamberlain, I thank God for such a man and I pray that more of his kind may be given us.

Rose M. Wilson.

DISTURBING THE PEACE

Cleveland, Ohio.

To the Editors: Leo L. Lehmann's series of articles is not the first attack upon the Catholic Church in which the *New Republic* has voiced its Catholic-hating opinion. It is a Catholic-hating campaign worse by far than the notorious Red-baiting tactics used by the capitalists and far more harmful, inasmuch as this hatred is directed at the largest and strongest religious body in the United States, and it is a hatred which threatens the very foundations of religious freedom.

Like the reactionaries and tories who see a red in every liberal, the *New Republic,* using the same logic, sees a fascist in every conservative. Actually, as in the case of the capitalist press, which assumes that all those who are not reactionaries are reds, the editors of the *New Republic* are placing themselves in the same category as their hated friends by projecting the theory that all those who are not liberals are fascists.

This tendency of linking the Catholic Church with fascism is probably the most prejudiced bit of Catholic-

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baiting propaganda to come into print in years. It is the same doctrine of hatred spread about by the Nazis prior to the persecution of the Jews in Germany. The *New Republic* is decidedly not "reluctant to open up this subject at all"; because its continued hatred attacks on the Church dates back far enough to show they were hate-wedges inserted in the tree of religious liberty to split open the freedom of religious worship.

The editors seemed to be alarmed through Mr. Lehmann's article because a certain Holy Name Society in Jersey City had pledged its support to Mayor Hague. If they were afraid that the Church had a fascist tendency why not condemn and fight the issue locally? But no! they assail "Catholics as a group" as fascist. Still by doing this the editors of the *New Republic* walk hand in hand with that world's number one sadist, brutal Reichfuerer Adolph Hitler, who condemns and persecutes all the Jews in Germany simply because a young Jewish exile shot and killed a German diplomat.

VICTOR SUCCI.

KEMAL THE VICTORIOUS

LaGrange, Ill.

TO the Editors: I read the following lines in the Chicago *Tribune* recently, reread them to see if satire was intended, read them again to make sure I was not "seeing things," then sat down and wrote a letter to the *Tribune* telling them I was sure they did not subscribe to the views contained in the editorial. They didn't print my letter because I presume they thought these words needed no clarification:

"Kemal's reforms in Turkey . . . constitute a monument to his character, his deep insight into his people's character and needs, his breadth of vision, and a devotion such as few statesmen have equaled. That he should be taken away from his people is a tragic loss to them, but it is also a loss to the world, for Kemal brought Turkey into the march of human progress."

That a newspaper which is the very leader of the forces in America opposing any and every reform of the New Deal because, as they insist, President Roosevelt is trying to be a dictator, should print such praise of the most successful dictator of our time should be a warning to those who insist we have little to fear from fascism in the United States. It evidently depends upon whose ox is being gored with the *Tribune*. A newspaper with nearly a million subscribers, and because of its great wealth a greater power than all the pink sheets in America combined, that prints a lengthy editorial lauding Mustapha Kemal is scarcely the one to follow in their crusade of branding the New Deal leaders as communist or fascist.

C. V. HIGGINS.

Clara City, Minn.

TO the Editors: Please let me congratulate you on your excellent article on Kemal Ataturk by Mr. Cleveland. Having been in Turkey in '16, '17 and '18, I appreciate it all the more. I am well impressed by the copies received since my subscription began.

REV. K. WOHLFARHT.

Points & Lines

Father Coughlin in the Press

REACTIONS to Father Coughlin's broadcasts in most sections of the press were surprisingly subdued and infrequent. The Catholic diocesan press treated the matter at greater length than most of the secular press. A N.C.W.C. dispatch clarifying the position of Archbishop Mooney of Detroit appeared in most of the weeklies. The Archbishop of Detroit was quoted directly:

> "The fact is that Catholic Church authorities, in passing on writings or utterances submitted for preview, make a clear distinction between permission and approval. So too, for that matter, does the dictionary. The permission of Church authorities to publish an article or broadcast an address definitely does not imply approval of the contents of that article or address, much less does it make the article or address an authoritative statement of the Catholic position on the subject treated. . . . I might add that means are not lacking for any fair-minded inquirer to obtain a clear idea of the authoritative position of the Catholic Church on any given question. For instance, on the persecution of the Jews in Germany, one might refer to the widely publicized statements of Pope Pius XI."

The managing editor of the Brooklyn *Tablet*, widely classified as a strong supporter of Father Coughlin, clarifies that paper's position still further on December 3:

> The *Tablet* is not so much concerned with the financing of the Russian revolution or counter-revolution. This happened twenty years ago. What we are interested in is today's situation. We wonder why it is that there is a general suppression of the far worse persecution of Christians and a morning, noon and night denunciation of the lesser persecution of our friends, the Jews. And we want the press, radio and officialdom to condemn all persecutions alike, whether by Communists or Nazis or Fascists, and we wonder why the daily press misses the 90 percent part of Father Coughlin's indictment and fastens its teeth in the 10 percent portion referring to events of twenty-one years ago.

The editor of the Pittsburgh *Catholic* writes:

> It is to be hoped that all who listened to the address referred to, and allowed impressions to be created by what was said, or what seemed to be said, have carefully considered the statements issued this week by Kerensky, by the American Secret Service head, by the banking house of Kuhn, Loeb and Co.; even more essential is it to weigh carefully the statement issued by Archbishop Mooney.

The *Catholic Transcript* of Hartford answers a letter condemning Father Coughlin in this way:

> It need not be said that the *Transcript* holds no brief for Father Coughlin—much less for Hitler. . . . Father Coughlin distinguishes between the good Jew and the bad Jew. He has sympathy for the good Jews whom Hitler is persecuting. He asserts that the bad Jews had much to do about bringing Russian Communists to Spain where myriads of Catholics were slaughtered, and where no less than 300 nuns were saturated with oil and burned alive. Is this charge true or false? It will not do to declare that it is un-American and out of order. The question remains, is it true or false? If it is true, the guilty parties should be repudiated by all good men, whether Jew or Gentile. If it is false, its author should be confronted with proof of

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his guilt. The *Transcript* will be ready to force the slander down his throat.

Following Father Coughlin's address of November 27, the daily press reported challenges to Father Coughlin on several specific matters of fact. The New York *Times* summed these up:

> Corrections or contradictions of Reverend Charles E. Coughlin came yesterday from Alexander Kerensky, from Leon Trotsky and from the United States Secret Service, as well as from other sources to which he had referred . . . when he pronounced the Russian revolution a work of destruction inspired and financed by Jews.

The Chicago *Daily News* dwelt on the particular question of radio freedom:

> Father Coughlin's refusal to accede to one of the most rigidly enforced rules of the radio industry has helped demonstrate a fact that has been obscure to a great many Americans. . . . Perhaps what is needed is a station that could be made to serve as a kind of Bug House Square of the Air, specially dedicated to the uses of soap-boxers, zealots, rabble-rousers and crackpots, as well as presumably sincere patriots who, like Father Coughlin, have scruples about their constitutional guaranties. But how are we to invent such a thing? No private person or corporation could possibly pay the lawsuit charges. Only the government would serve, and a government radio station would be so jammed with partizan propaganda that there would be no time left for the soap-boxers. It's too bad, but there just doesn't seem to be any way out. "Go hire a hall," is still the classic advice.

The American Jewish press is unequivocably opposed to Father Coughlin. The *American Israelite* recommends:

> We urge our readers to flood their radio stations with written requests that Father Coughlin be compelled to confine himself to the truth and to cease abusing his right of free speech by his indulgence in licentious statements. He is fanning the fires of that most dangerous hatred—religious bigotry. He is serving neither God nor truth nor humanity in his venomous appeals to bigotry.

The Detroit *Jewish Chronicle,* of Father Coughlin's home territory, reprints on its front page an editorial from the Detroit *Free Press,* which "is owned by non-Jews, as are the other two Detroit daily newspapers."

> This is Father Coughlin's usual way. Having launched assertions he never troubles himself to support what he has said with proofs, nor in cases of manifest error, where he has defamed reputable persons, nor does he ever have the grace to make either apologies or corrections. These characteristics and methods make his unsupported statements worthless as information and unworthy of serious consideration by people who want facts and fairness.

This paper also carries a long article expressing the "scorn and ridicule" heaped on the radio priest. In an elaborate study of Jews in the Russian revolution, the Very Reverend John Chepeleff, pastor of the All Saints Russian Orthodox Cathedral in Detroit, is quoted:

> "There were Jews among the leaders of the Russian revolution. But Stalin is pure Russian, a former theological student. Lenin was Russian. Only Trotsky, of the major leaders, is a Jew. Many Jews were members of the Menshevik party which was marked for destruction by the Bolsheviki. Thousands of them starved in the famine of 1923. Their synagogues were looted just as were our churches."

Wisdom, published by the Trinity League, devotes part of the front page of its December issue to clearing Jacob Henry Schiff and Kuhn, Loeb and Company from the charge made by Father Coughlin that they helped finance the Bolshevik revolution. The *Labor Leader,* published by the American Association of Catholic Trade Unionists, has an editorial on anti-Semitism in the November 28 issue:

> One is reminded of the contradiction that once existed among the anti-Semites—labelling the Jew as both international banker and international Communist. Previously, the idea was prevalent that the Jew was being persecuted in Germany because of his greed for property and wealth. Now, it conveniently becomes the opposite—the Nazis are horribly maltreating the Jew because he is the spearhead of the Marxist drive against the institutions of private property and investment for profit. None of these individuals bother to explain away the meager Communist strength in New York City where there are several million Jews.

A *Catholic Worker* news release of December 5 calls attention to the protest of the Chief Rabbis of France at Yom Kippur, 1936, against the persecution of Catholics in Mexico and Spain, and a protest by the Central Conference of American Rabbis against "the treatment of the Catholics in our sister republic of Mexico."

Finally, an interesting side-light is thrown on public opinion by the publication in the *Queen's Work* of the results of an unpopularity contest among Catholic American Sodalists. Hitler was most unpopular, with 2,810 first choice votes; Stalin was second with 338; Mae West, 216; Mrs. Roosevelt, 33; Browder, 32; Roosevelt, 18; Rutherford, 12; Mussolini, 10; Franco, 10; John L. Lewis, 4.

Monopoly and the U. S. Economic System

WHEN the most extensive American trust investigation in twenty-five years was announced last spring its primary purposes as summarized by President Roosevelt included the conclusive determination of the

> "causes of such concentration and control and their effect upon competition; the effect of existing price systems and the price policies of industry upon the general level of trade, upon employment, upon long-term profits and upon consumption; and the effect of existing tax, patents and other governmental policies upon competition, price levels, unemployment, profits and consumption."

The work of the investigating committee is described by the St. Louis *Post-Dispatch:*

> It is the purpose of the twelve members of the National Economic Committee composed of members of Congress and ranking members of various government departments to find why out productive and distributive machinery stripped a gear in 1929 and has failed even yet to be brought into good working order. The object is to recondition the machine and prevent future break-downs. If carried out on a comprehensive basis the study will not stop at price-fixing as such—important as that is—but will go also into the related problems of tariff subsidies, credit manipulation, patent laws and discriminatory freight rates.

The extension of the inquiry beyond the lone field of monopoly is also intimated by *Business Week:*

> The direction of the TNEC's show and the stage effects is focused on the mechanics of the economic system; the influences, methods, business practises and government policies which, evolving through several generations of business men, have shaped its growth and governed its ability to produce and market goods. TNEC's object is to discover what parts of the economic machine interfere with delivery at wages and prices that would make for full

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utilization of the machine's capacity. . . . TNEC's staff is emphatic in saying that the business men called on to testify will not be treated as mere stooges.

This is a point repeatedly stressed by Chairman O'Mahoney of the investigating committee:

"No personal, partizan or factional program is controlling here. The processes of the committee will not be used for any purpose save to develop economic facts which in the very nature of things must be widely comprehended before any constructive recommendations may be outlined. The committee has approached its task with an open mind and with the intention to afford interested persons the widest possible latitude for the presentation of evidence or suggestions."

Former brain-truster Raymond Moley brings up one of the limitations of the committee in *Newsweek:*

The practise of borrowing investigators and technicians from administrative departments destroys much of the value an impartial inquiry by Congress is supposed to have under our system of checks and balances. Men who are working for the President in administrative departments can hardly be expected to go before a congressional committee and express views at variance with or detrimental to the announced views of the Executive. . . . This is the essential weakness of many committees—a weakness which is magnified in the case of the TVA inquiry committee. It is the factor that creates doubt as to the ultimate usefulness of the O'Mahoney monopoly committee, despite the courage and good intentions of Senator O'Mahoney himself.

The first hearings provoked considerable editorial comment, none so vituperative as the *Daily Worker's:*

Senator O'Mahoney has presided over only three days of the committee's hearings at Washington. But he has already experienced an attack of the jitters. For though the committee has been set up to unmask the destructive and paralyzing effects of Wall Street monopoly upon the nation's recovery, this is about the last thing the reactionaries on the committee like O'Mahoney want to see. . . . Papers like the New York *Times* quickly pull out of their earlier editions the damaging charts which show how Wall Street is swallowing up the independent merchant. . . . Congress must tackle the Wall Street banks, regulate and curb their monopoly of credit. The whole thievery of price control, control of raw materials, blackjacking of independent merchants, railroad rates, oil, steel, cement and food prices must be aired out in the open for all America to see. America's recovery needs *action* against the monopolies right now as soon as Congress opens. America's 16,000,000 families now living on less than $1,200 a year cannot eat Senator O'Mahoney's weasel apologetics.

Walter Lippmann provides an interesting contrast in conclusion and tone:

It was made clear that the committee has a judicial temper and that the expert witnesses have scientific integrity, that this is an inquiry and not a persecution, that the members are examining policies and not persons, are looking for truth and not for victims, that they would like to find answers to problems and not scapegoats for evils.

Dr. Willard Thorp, expert from Dun and Bradstreet's and one of the most conservative committee members, testified that one-fifth of 1 percent of the nation's corporations hold 52 percent of the corporate assets. Among the industries with the highest concentration he cited: aluminum, one company, 100 percent of the assets; automobiles, three companies, 86 percent; cans, three companies, 90 percent; cigarettes, three companies, 80 percent; corn binders, four companies, 100 percent; corn planters, six companies, 91 percent; plate glass, two companies, 95 percent.

The Stage & Screen

Clifford Odets

IN ALL that has been written about the plays of Clifford Odets it is odd that little attention has been paid to the fact that first and foremost these plays are Jewish, and that Mr. Odets himself is a direct descendant of those playwrights such as Gordon and Lubin who once made the Yiddish theatre in America so extraordinarily vital. What has been impressive in Mr. Odets's plays has not been their ideas, which are usually pretty confused, or their structure, which has been pretty melodramatic, but the fact that the characterizations and the dialogue have a bite and an originality of turn which set them apart from the somewhat pallid characters and dialogue of most modern plays. It is true that Mr. Odets's people often shout at the top of their lungs, that their emotion is unrestrained, and at times they utter appalling banalities with an air of owlish wisdom. But all in all their vitality, both emotional and intellectual, is a welcome relief equally from chatterers or sophisticated nothings and from people who are all hard-boiled surface, with no intelligence underneath. Mr. Odets's people are at once primitive and intelligent, and it is this antinomy which imparts to them their color and variety. Neither of these qualities are hurt by the fact that their emotion is not strong enough to conquer their intelligence nor their intelligence deep or keen enough to kill their emotion. It is this struggle of emotion with intelligence which is the basis of much of the great drama of the world, and it is this struggle which is abundantly evident in the half-Americanized Jews of Mr. Odets.

A man familiar with the Yiddish drama told me recently that many of Odets's most pungent speeches are practically direct translations from the Yiddish, and it is this that makes the dialogue so alive and vital. It is dialogue, not created by the dramatist, but inherited by him from the speech of his people, which gives the feeling at once personal and universal which informs the talk in all his plays and notably in his latest success, "Rocket to the Moon." Up to the present Mr. Odets has given no sign of understanding people other than his own type of Jewish-Americans, and for this reason it is not well to hope for the great American play from him; indeed it is unfair. It is unfortunate that at times, as in "Paradise Lost" and "Golden Boy," he labels his characters as American or Italian, for they are always Jewish in mode of thought, in emotion, and in expression. But as a dramatist of the melting-pot he is unique and unapproached.

Great Lady

WHAT beautiful costuming, a pleasant score, and admirable scenery can do has been done for "Great Lady." Credit here must go to Lucinda Ballard and Scott Wilson, Frederick Loewe, and Albert R. Johnson. Also there is admirable singing by Norma Terris, admirable singing and acting by Irene Bordoni, splendid acting by Tullio Carminati, and skilful dancing by Annabelle

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Lyon, Andre Eglevsky and Leda Anchutina. But the way the story of Madame Jumel is told is less satisfying, and sometimes lacking in delicacy or good taste. Whether or not you will like it will depend on how much you demand from the book of an operetta. (At the Majestic Theatre.)

GRENVILLE VERNON.

The Busy Bee and Some Comedies

"The Shining Hour" rates as interesting, adult fare. Its theme, of love and bitterness and hatred among five people who never should have been collected under one roof, has an edgy quality that both irritates and fascinates. Because this picture will appeal only to mature audiences, it is unfortunate that M-G-M didn't check up on its obvious faults of excess: the too beautiful Wisconsin scenery, the too grand farm house, the too dressy clothes, the too frequent speeches packed with double meaning and symbolism and the too sudden sweetness of the ending. Based on Keith Winter's play and well directed by Frank Borzage, "The Shining Hour" shows what happens to a dancer, from New York's sophisticated café society that looks for the worst in everyone, who marries into a family of smug, wealthy farmers who find the worst in her. Joan Crawford handles this part capably; however, she might have inserted a little more viciousness into it to match Fay Bainter's splendid portrayal of the farmer's Bible-quoting she-devil of a sister. Melvyn Douglas and Robert Young are the gentleman-farmer and his brother, and Margaret Sullavan, as Mr. Young's wife, performs with her usual sincerity and brilliance.

Seldom are the films able to recapture a mood or tone that was successful in a past picture. Their latest try is "Thanks for the Memory," which attempts to cash in on the clever song of the same name from "The Big Broadcast" of last year. Even with Bob Hope and Shirley Ross being just as nostlagic and modern and lackadaisical as they can, they don't succeed in carrying through a full-length feature the spirit of the original song. Only a couple of times does this new picture rise above the false standards, forced humor and trite story.

There's an awful lot of cuteness in a little number called "Spring Madness." Burgess Meredith, Lew Ayres, Maureen O'Sullivan and a flock of other cute boys and girls carry on in Hollywood's collegiate, wise-cracking style in a film based on Philip Barry's cute play, "Spring Dance." The point is that when a girl like Maureen sets her firm little jaw to get and settle down with a boy like Lew, she gets him regardless of whatever plans he may have. Exhausted Burgess Meredith sums it all up with: "When defeat is inevitable, relax and enjoy it."

"Say It in French" is a pleasantly amusing comedy about a fellow who returns from the Olympics with a French bride instead of a cup. When he has to keep his marriage secret and announce his engagement to a rich girl to save the family fortunes, his wife gets a job as his mother's maid, and things become complicated in a French farce sort of way. This unpretentious bit of nothing is briskly played by Ray Milland, Olympe Bradna, Irene Hervey, Mary Carlisle and Janet Beecher. However, you have a vague feeling you've seen it all before. PHILIP T. HARTUNG.

Jesuits from Maryland

By WILLIAM FRANKLIN SANDS

THE REVEREND DOCTOR GARRAGHAN, research professor of history at Loyola University, has covered as well as possible, I should think, one of the important pages of the history of the Jesuits. His book consists of three large volumes, of 650 to 700 pages each. The print is good. The narrative is devoid of the panegyric style which mars so much of that kind of historical record. Volume I treats of the transfer of the Louisiana Purchase territory, at the urging of Bishop Dubourg of the group of Belgian Jesuits who had been brought to Maryland in 1817 after the Restoration of the Society. Volume II treats of the growth of their schools, colleges, "residences" and parishes in the fifties and sixties; their Indian and foreign missions; the spread of spiritual exercises (retreats), their literary contributions, relations with hierarchy and sisterhoods, and their gradual internal organization, the beginning of all their present work. Volume III covers the further development of all these things from the eighteen seventies on, "rounding out the century" up to the present provincial organization dating from 1925; a full century of activity.

What is particularly interesting here is the author's candid recording of several important particulars concerning the Society, which are often considered by its members to be private to them and not open to discussion. Among these are the probably inevitable departure of the Restored Jesuits from the strict rule of their Society before their suppression; the internal differences between American and foreign Jesuits in the same houses with regard to American problems—such as the Civil War; the growth of the Society in the new regions of the continent by recruits from Europe *pari passu* with the new European peoples pouring into the Middle West. This last is of primary importance since it resulted in an unfortunate fixation through their schools of an incomplete and sometimes distorted idea of American history.

Departures from the strict rule of the earlier Society consist principally in the establishment of schools and colleges as a major activity of the Jesuits, which was not originally intended; in the change from a strictly religious and classical to a more utilitarian education; in the change from free schools to paid (and frequently very expensive) schools, which was also not intended. Jesuits' schools, where they were necessary and permitted by the amended rules of the early Society, were required to be free. The establishment of Jesuit parishes was another departure and apparently no longer subject to the rule that these must be temporary if undertaken at all, and must be ceded to the Ordinary upon request without compensation for material improvements while under Jesuits' management. No doubt many innovations and breakings away from strict observance have been necessary and useful. The

[1] *The Jesuits of the Middle United States, by Gilbert J. Garraghan, S.J., Ph.D. New York: The America Press. Three volumes.* $15.00.

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point of interest is to see them discussed freely here, when so often hitherto it has been denied that there is any difference between the Restored Society and the original foundation of St. Ignatius.

It is also interesting to read the record of discussion between Jesuits themselves as well as between American bishops as to whether these schools of the new dispensation fostered adequate religious training or not. Bishop Kenrick and some Jesuits felt strongly that the contrary was true. The reason for the possibility of such discussion at all lies, probably, in the fact that French and Belgian and other foreign European ideas of practical piety and discipline simply did not fit American boys. There is no doubt at all that failure to consider this fact is part of the cause of the old and still present difficulty with regard to Catholics and Catholic schools in the United States.

Deplorable gaps in Maryland's Catholic source material, due partly to deliberate destruction, partly to careless guardianship, and partly to the Suppression and lack of priests, hampers the establishment of a full record of which the Middle States are a part. Source material existing in both state and federal archives, when it has been touched at all, has often been wrongly handled by Catholic writers. One reason for that may easily lie in this fact brought out so clearly by Dr. Garraghan that many of our bishops and clergy, regular, congregational or diocesan during the period covered by these volumes, were foreign to America (despite easily acquired American citizenship) and were so often concerned so entirely with the needs of foreign immigrants, that when they dealt with American governmental authorities or even with native American Catholics they dealt with them as something foreign to themselves and incomprehensible. The French Sulpicians seem to have been the only ones who realized that fact. They instructed their new priests to remember always that they were the foreigners here, not we.

In the countries from which so many of them came, many new clerics had been no more accustomed than their own peoples, to self-government, or to officials elected by themselves and responsible to them. The relationship of distrust and fear of public officials is amply evident in the beginning of this narrative and in their dealings with state and federal officers by bishops and Jesuit provincials in the Louisiana Purchase territory. Their foreignness is plain in these pages, even in the intercourse of members of the Society with each other.

It even seems to lead Dr. Garraghan to a conclusion of some element of racial ill-will on the part of the Maryland Jesuits toward the newly arrived Belgian priests, who were to become the corner-stone of the Society's activities in the Middle United States. He appears to see in it some tendency to the "racism" condemned in our own day by the Holy See. If that is what he means I do not agree that such a conclusion is justified. There was plainly some degree of ill-will, but "racism" was not the cause. All these new people were coming into an older people already established during the two previous centuries. There is a well-defined difference of mental attitude toward American institutions between those who established them and those who came in much later to enjoy them. "Racism," an undue racial prejudice, cannot be validly claimed by the latter on any notion that the founders are not entitled to prefer the way of their own founding to the ideas of new men who, sharing all the advantages of the founding, had no part in it and have had no opportunity, heretofore, to study it.

No part of the Catholic history of the United States has been so wilfully neglected as that of the principal group of Catholic founders of the United States, the Maryland Catholics. The whole emphasis of teaching in our Catholic schools has been laid on the needs of mass-immigrant blocs beginning to flow from 1848 on, and with ever greater intensity for the next forty years. We are too prone to derive our Catholic beginnings in America from the deadliest enemies we had to our national survival here: the French and the Spanish; and to ascribe the founding of our American Church to this new European colonization of the United States beginning in 1848. Those who hold that unhistorical point of view do not take into account such actualities as that Catholic Marylanders had stood for nearly two centuries among the principal defenders of this new American establishment against the French Catholics along the frontier.

What seems like racial prejudice might only be a sequence of that old border war. There were certainly things in foreign ways which Americans, in this old tradition, did not like. They did not like any group of healthy young men settling down and starving on fertile land. Nor did American priests like the spectacle of a men's religious community living at the expense of a women's religious community. They did not even like nuns darning priests' stockings and patching their clothes. They did not like to see young men abstain from manual labor on the frontier while nuns cut firewood! It placed nuns too close to the social category held by squaws among the Indians. Americans looked upon all that as soft and unmanly. They saw nothing heroic in it.

I see no trace of "racism" in that attitude. Nor do I see inconsistency in those Maryland Jesuits and others who felt that way and who, when they became bishops in other states, invited foreign priests into their dioceses. The bulk of Catholics in those dioceses were foreigners. American bishops tried to give them priests of their own language. Marylanders on the other hand were a homogeneous people and integrally American. After generations of deprivation of the sacraments they needed priests of their own flesh and blood who could give them spiritual comfort in their own language. And they had a right to it, as they had a right to hope that the basic principles of Americanism, derived as they are from Catholic Christendom, held so firmly by Maryland, would be fostered and developed as the Church grew numerically stronger.

It does seem clear that the American Jesuits were happy to be rid of these young men, but it is interesting that out of this rather soft and helpless group came some of the hardiest, grandest figures in the history of the Jesuit missions. Perhaps it was good for them that Marylanders were a little hard on them in the beginning.

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Books of the Day

An Eagle or a Sparrow?

A Puritan in Babylon; The Story of Calvin Coolidge, by William Allen White. New York: The Macmillan Company. $3.50.

IN A LONG book of 450 closely printed pages William Allen White valiantly strives to make an eagle out of a sparrow. "The story of the Coolidge period," he writes, "a stirring drama, hangs on the undramatic and slight figure of the man who dominated the era, and by his qualities rather than his words or deeds gave it substance and direction." But he never really proves that Coolidge gave it either substance or direction, nor that Coolidge understood what its substance was or whither the direction. He shows at great length—too great length, perhaps—how Coolidge rode on the tide, a clever small-town politician groomed by Senator Crane of Massachusetts, a nineteenth-century shrewd *laissez-faire* capitalist, who by a combination of political astuteness and phenomenal luck rose to highest post in the nation. It is all rather pitiful and small. Cal Coolidge talked with a Yankee twang (when he talked at all), he had a certain dry wit on rare occasions (as what Vermonter hasn't?), he lived in a two-family house even after he was Governor of the Commonwealth of Massachusetts, he took the presidential oath in a tiny farmhouse in the Green Mountains, by the light of a kerosene lamp, he gave rise to as many stories as the Model T Ford, and after his death for some years more people visited Plymouth, Vermont, than visited Mount Vernon. Cal was a character. But Mr. White makes it only too obvious that he never really knew what it was all about. Doubtless the speculative orgies of the predepression days, or the depression, were far beyond the control of one man. But no man can truly be said to "dominate an era" who has so pygmy an appreciation of its gigantic new forces, even though they be not fully understood.

Mr. White says one thing which some of us Yankees will resent. His hypothesis, he declares, is this: "that in the strange turbulent years that brought an era to a close a man lived in the White House and led the American people who was a perfect throwback to the more primitive days of the republic, a survival of a spiritual race that has almost passed from the earth"—namely, of course, the Puritans. But the Puritans of the early republic gave us the Adamses, Emerson, Channing, the pioneers of thought, the pioneers of the Western Reserve. They may have been "tight" of purse and lip sometimes, but they had physical, intellectual and spiritual daring and depth. Cal boasted, Mr. White tells us, that "none of the Coolidges ever went West." That is not a boast, it is a confession. It ought to tell Mr. White why his subject, for all the author's charm of style and wealth of facts, for all the dry, pithy anecdotes, simply will not spread through 450 pages and give them life and richness.

WALTER PRICHARD EATON.

CONTEMPORARY SOCIAL PROBLEMS

Christianity and Economics, by Sir Josiah Stamp. New York: The Macmillan Company. $2.00.

THE PRINCIPAL chapters in this not very large volume are as follows: the teachings of Jesus Christ to His times; Christian doctrine in the economic affairs of the past; the fundamental Christian principles; the attitude of the Church of the present day; and general considerations and conclusions.

The economic aspects of Christ's teaching are fairly and comprehensively summarized. They are properly presented as a general doctrine on life and on relations to God, rather than as a set of specific directions for economic transactions. The teachings of the churches today comprise extracts from "Quadragesimo Anno," from the pronouncements of the Oxford Conference on Church, Community, and State, and from a pamphlet produced by the Industrial Christian Fellowship. The excerpts from "Quadragesimo Anno" do not constitute a systematic summary but they do set forth most of the most important doctrines of the encyclical. The author notes in all three of the pronouncements "a common basis of criticism and condemnation," but "more divergence of view over practical remedies."

While defending the morality of large profits and fortunes in general, he declares that "a considerable proportion of such fortunes are made without special desert or ability" and through various kinds of unbrotherly and unjust conduct. The author seems to fear that progressive taxation of incomes may easily be carried to destructive lengths but he is more generous and more liberal with regard to high taxation of inherited goods. His observations on luxury are, on the whole, moderate and progressive. He rightly insists that churchmen should be slow to make comprehensive pronouncements on remedies for industrial evils unless they take the trouble to become acquainted with "economics, as a severe mental discipline and not a loose moral outburst. . . ."

Perhaps the main defect of the work is the undue reliance which the author places upon the function of Christianity to create "changed men, new men, who can bring the social order nearer to their heart's desire," and insufficient realization of the fact that religious authority must pass specific judgments upon the moral quality of particular industrial practises and institutions.

JOHN A. RYAN.

Social Problems, by Raymond W. Murray and Frank T. Flynn. New York: F. S. Crofts and Company. $3.50.

BECAUSE there has never been a wider interest and greater participation in the discussion of social questions than we find today, the average Catholic is drawn, almost daily, into conversations that call for knowledge of the Church's teachings as well as factual knowledge of the problem discussed. This book by Father Murray and Mr. Flynn gives both. It makes clear the position of Catholics as to the moral code and gives authentic facts on problems. The book offers a fine balance between material furnished as background and the facts of the current difficulties. The historical background given in relation to each problem makes it possible for even the general reader to understand how the "problem" arose. Recent statistics and facts make clear the gravity of the individual problems discussed. Throughout the book is emphasis on the Church's teaching of a fixed code of moral laws—the same yesterday, today and tomorrow.

For classroom use the book offers a wealth of material for live discussion and an excellent bibliography for further study in each particular field: Immigration, Population Growth and Decline, Poverty and Its Treatment, Crime and Punishment, Child Welfare. Very worth while is the constant effort to quote from and refute many of the "popular" writers on such questions as over-popu-

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lation, the quality of recent immigrants, causes of poverty and delinquency. Fallacies and errors in current teaching are checked again and again.

Social workers active in the field will find in the book excellent help to further their own clear thinking as well as answers to many of the controversial matters they are confronted with daily. Up-to-the-minute facts and figures furnish ready answers to many false arguments met with constantly. In the analysis on poverty, its causes and remedies, the fact that the Catholic answer must take into consideration the moral law is well brought out.

Alike to the general reader, the social worker and the student the book will prove stimulating and informative.

ELIZABETH MORRISSY.

SPIRITUAL AND RELIGIOUS BOOKS

Last week in THE COMMONWEAL'S review of 1938 publications it was announced that books of a specifically religious or devotional nature would be dealt with later. The purpose of this paragraph is to recommend a small group of works, all of them reviewed in these columns during the last eight months, which we know to be of high quality and excellent as gifts for anyone having a particular interest in publications of this sort. We do not include missals, prayer books, or works of devotion, which are best examined by the purchaser in a bookstore. In the section following are five more reviews of religious books.

The Doctrine of Spiritual Perfection. By Anselm Stolz, O.S.B. Herder. $2.25.

The Golden Book of Eastern Saints. By Donald Attwater. Bruce. $2.25.

The Eastern Branches of the Catholic Church. By various authors. Longmans. $1.50.

Our Lady of Sorrows. By Charles Journet. Sheed & Ward. $1.00.

Saint John of the Cross. By Bede Frost, O.S.B. Harper. $4.00. This work deals rather with Saint John's mysticism than his life.

Confirmation in the Modern World. By Matthias Laros. Sheed & Ward. $2.00. A volume dealing with the "sacrament of Catholic Action."

The Whole Christ. By Emile Mersch, S.J. Bruce. $5.00.

Life of Christ, by Hall Caine. New York: Doubleday, Doran and Company. $3.50.

HALL CAINE has been acclaimed as a writer of spacious imagination and great emotional power. These are the qualities that have made of him a great novelist, but can they be called an advantage in the sober field of history and biblical criticism?

For about forty years Hall Caine labored on this life of Christ which was to be his *magnum opus*. The result is an enormous volume of some 1,310 pages that might better be called a commentary on the Bible than a life of the Saviour. It is divided into three parts, the first dealing with the Old Testament story beginning at Creation; the second, which occupies the largest part of the book, treats of the life of Christ; while the third part is the story of the infant Church. He has carried to his subject an intense devotion that commands our respect and the work is replete with passages that are marked with a gripping and powerful style.

Leaving aside its literary flavor, what is the value of the work as a life of Christ? Sober truth compels me to say that while it may have great value as Hall Caine's concept of the life of Christ, as an objective study it has no value whatever. Since the days of Descartes there is a tendency to exaggerate the importance of one's idea of a thing rather than to see the thing as it is in itself. This

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tendency ran riot in the field of bibical criticism during the last century and we are feeling its effects even now. In the book before us Hall Caine with the utmost candor gives us his own interpretation of what the documents report and does not hesitate to alter or reject what does not square with his interpretation.

On the first page of the Foreword he lays down his thesis: "The principal object of this book is to tell . . . the true story . . . of the life of a Jewish working man. He became a man of great wisdom . . . a prophet taught by God . . yet he preached no doctrine that was new to the world; he promulgated no new creed; he founded no new faith; he established no new Church; he made no religious organization; he authorized no sacraments or sacred writings; he recognized no mysteries; and he ordered no rites or ceremonies. On the contrary, he protested, from first to last, against most or all of these."

This simple, good man became obsessed with a Messiah complex due mainly to his revulsion from the moral depravity so much in evidence in Palestine at that time. This spiritual outlook of Jesus, as the one sent by God to redeem man from sin, colors his whole life and gives it its meaning: "Having established this spiritual and moral view of his mission as the Messiah, Jesus returned to the company of men. He was no longer a follower of Moses, yet he was the greatest of all the followers of Moses; he was no longer a Jew, yet he was the greatest Jew that had ever lived on the earth. He was the founder of the universal religion. He went up to the wilderness of Mount Gilead as Jesus of Nazareth. He came down as the Christ!" (page 401).

Everything in the Gospel story must fit into this rationalistic, modernistic framework, and if it does not fit it is simply thrown out. Hall Caine does not like miracles, for instance, and that is sufficient to condemn them. "I reject the miracle of turning water into wine as false and wrong to the spirit of Jesus, and incapable of any rational spiritual interpretation. . . . A perfectly shocking story; I simply do not believe it" (pages 408-409). The appearances of the risen Christ in St. John, xx, are airily dismissed: "I find the story utterly shocking in its stupid self-contradiction. . . . It is all unutterably confusing, stupid and even childish" (page 1039).

Even non-miraculous accounts get the same short shrift if Hall Caine does not like them. Did Christ promise to Peter the keys of the Kingdom of Heaven? "The language used to Peter seems definite and specific, but the soul of man revolts at the thought that into the hands of any mortal man God, through Jesus, gives the keys of heaven. My soul revolts utterly against it. I cannot believe it. *It is not like Jesus.* . . . I believe this passage to be falsely rendered" (page 442).

The Christ that is revealed in this book is a purely subjective Christ, entirely constructed by Hall Caine's likes and dislikes. For an objective picture of the historical Christ we have still to fall back on the Gospels.

WILLIAM R. O'CONNOR.

The Church and the Nineteenth Century, by Raymond Corrigan, S.J. Milwaukee: The Bruce Publishing Company. $3.50.

FATHER CORRIGAN has here assembled a vigorous, courageous, and therefore most valuable survey of the embattled Church in the era of the bourgeoisie. After briefly sketching the general character of the century, he passes to an appraisal of the ecclesiastical and spiritual

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elements of the Church and then to comment topically upon its relations with Napoleon, its rise in the Catholic Revival, its vicissitudes during the pontificates of Pius IX and Leo XIII, and finally the great encyclicals in their social implications.

The author declares that he has included only what may "be deemed essential to an introductory interpretation of the nineteenth century." The marginal notation of topics indicates that he has in mind the student of Church history or the general reader who already has some acquaintance with the matters under appraisal. With these objectives, the work is definitely a successful guide to the movements and persons of the century, providing valuable aid in disentangling the various mazes of the era and in establishing a Catholic point of view and basis of judgment.

In so extensive a survey, it would be impossible to cover the factual elements of the century. One might desire possibly a greater elaboration or more explicit statement of facts leading up to certain situations, as the Dreyfus affair, involving the justification of Catholic attitudes. But the work has been wisely planned, in general, to present rather the conflict of underlying philosophies in the recurrent crises. Thus ample opportunity has been afforded to group the Catholic thinkers and intellectual movements, elaborating on those who have played a leading rôle in affairs and listing others whose influence and precise character can be learned by individual research.

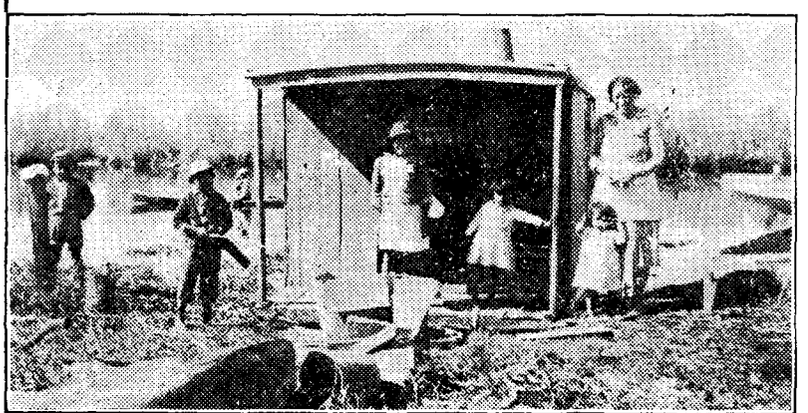
This is not exactly a fighting book; yet, in his appraisals, the author does not "pull his punches." Even in generalizations, he is occasionally inclined toward robust sarcasm, as in indicating the relation between Calvinism and capitalism, when he writes: "We still admit the close connection between the so-called 'economic virtues' of thrift and industry, which the 'Elect' were urged to practice, and success in business, which was deemed a mark of Heaven's favor." Weakness in the personnel of the Church is frankly stated where it appears to exist. On the other hand, he is not afraid to name his list of uncanonized heroes—those who, like "Daniel O'Connell for example, may never receive the supreme distinction of official canonization, but they are not out of place in the company of those we call 'saints.'"

Passing the scientific and material development of the century, the book definitely stigmatizes the distinctive contributions of the era in the philosophical order, particularly of liberalism, cultural and economic, and exaggerated nationalism. He rightly sees these fruits of rationalism as hostile to Christianity and as useful for the Church only in so far as they stirred and angered consciences to rise and strike against persecution and false tenets that have sown disaster for the century in which we now live. The volume ends significantly with three appendices: the text of the Syllabus, a statement on the relations of Church and State, and a glossary of nineteenth-century isms.

JAMES A. MAGNER.

BLACKROBE APPEALS FOR HELP TO SAVE THE FAITH AMONG HIS INDIAN CHILDREN

The Most Reverend Joseph F. Rummel, Archbishop of New Orleans, heartily endorses the petition of the Reverend Abel Caillouet for aid in erecting a combination chapel and school for his Terrebonne Indians in the bayou country of Louisiana.



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"What good could we not accomplish," writes Father Caillouet, "among our Indians if we could only start a Catholic school and build a chapel for them! The non-Catholic sects have understood the importance of such work, and they have already entered into the fold of our Catholic Indians. On Bayou Grand Caillou, the non-Catholic chapel and school stand in the very center of our Indian population. Under our very eyes, we see our Catholic Indians drift away from the Church. Yet, how forbid them entirely from frequenting the Protestant school, when it is a choice between that and continued illiteracy? Some parents say that their children attend the non-Catholic school merely to learn how to read and write, and not to change their religion. How hard it is, however, to draw the line between instruction and influence! Other parents, with a Faith well worthy of heroes, flatly refuse to send their children to the non-Catholic school, and prefer to keep them home in their illiteracy rather than expose them to the danger of losing their Faith. How can the Church fail them in their loyalty?

"The wolf is already in the fold; how can the shepherd stand by idly? Something must be done, and quickly, if the Faith is to be preserved among these outcasts of all but Christ. A chapel and school would work wonders to reclaim those who have been snatched away from the Church. But how can our Indians build them? They have no resources to mention. They shrimp and trap on a percentage basis in someone else's boats and on other people's lands. They cannot plan and provide for tomorrow as the cash money they make in season is swallowed up in great measure by debts contracted for groceries in slack times. They live in houseboats and camps and huts; hardly ever in houses worthy of the name. In spite of many drawbacks, they have kept the Faith for over a century through the zeal and efforts of tireless missionaries and by the grace of God. Many are about to lose it now;—alas! some have already lost it. To remain indifferent to their plight would betray a lack of Faith on our own part. That is why we appeal to those, we know, will respond because of their understanding Faith and their spiritual vision."

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An Introduction to the Study of Ascetical and Mystical Theology, by the Most Reverend Alban Goodier, S.J. New York: Benziger Brothers. $2.75.

ASCETICISM has insidious enemies who aim at discrediting it by making it appear as hostile to full human development. They see in it nothing but restraint, negation and frustration that stand in the way of a richer self-realization. In our days of naturalism this conception is widely diffused and it becomes imperative to bring home to our generation the real purpose of asceticism which is to help the human self to its full fruition. This can be attained to only if man reaches out to God and in Him finds himself purified and elevated. In this process human nature must experience a purification and an influx of the divine until the intimate union with God is consummated. Thus we are led to the three degrees of spiritual progress, the purgative, the illuminative and the unitive stage. With these the scholarly author is concerned. Of course, they must not be mechanically separated but viewed as phases of a process of real growth.

Since man has always, albeit in a groping manner, sought union with the Divinity, asceticism has a history. There is even a non-Christian mysticism which proves the ineradicable aspirations of the human soul to transcend its own limitations. Of this interesting history the volume gives a brief though for its purpose adequate survey. The historical section is followed by the doctrinal exposition of the ways and means of sanctification, foremost among which is prayer. Since God is central in the spiritual life, it culminates in contemplation which in its turn is twofold, acquired and infused. No one is excluded from the highest perfection and, hence, even mystical contemplation though directly bestowed by God is normally accorded to those who place themselves in a position to receive this free gift.

Indispensable as common sense is, it is sufficient neither for proper spiritual self-guidance nor for the direction of others. The present text though merely introductory in scope will serve as an excellent *vade mecum* to all who are devoted to the pursuit of Christian perfection.

C. BRUEHL.

Affirmations, by a Group of American Anglo-Catholics, Clerical and Lay. New York: Sheed and Ward. $2.00.

TWO clergymen and five laymen of the Anglo-Catholic wing of the American Episcopal Church have written these essays, which are published with a Foreword by Bishop Perry. Those by the laymen, especially Professor Orton's "Christianity or Chaos" and Mr. Ralph Adams Cram's "To Religion through Beauty," are the most interesting and the soundest. The more definitely theological contributions of the two clergymen are less satisfactory. Dr. Bell, in his "The Pertinency of the Christian Faith," is so anxious to disclaim the idea of faith as "a mere assent to a proposition" (as though Catholic theology had ever failed to recognize the function of the will in the act of faith), that he goes to the other extreme of defining faith in a Protestant manner, as confidence in God. He also seems to hesitate between a quasi-modernistic view of revelation as coming "in response to the exercise of that attitude of personal entrustment which is called 'faith' or 'belief,' " or as "discovered by way of faith," and the Catholic idea of revelation as faith's antecedent object. The total result is vague and confusing.

The late Dr. Frank Gavin, in his "Revisions," finds "that Sin belongs inevitably to an undeveloped stage of our being," and that the sacraments "are opportunities,

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occasions rather than transactions of divine grace." The general tone of his essay, though it contains valuable thoughts, can hardly be described as Catholic.

Just the contrary is true of Mr. Cram's admirable essay. Of special interest is his praise of the "almost unbelievable transformation of ecclesiastical architecture, both Catholic and Protestant, that has taken place in the last fifty years."

T. LAWRASON RIGGS.

Job—The World's Classic, by the Reverend George O'Neill, S.J. Milwaukee: Bruce Publishing Company. $2.75.

THE PUBLICATION of this volume is refreshing. For to certain circles, wherein formerly the Books of the Old Testament, and also of the New, were exalted to a position whereunto they were never intended and wherein an effort is now being made to discard them onto the dumpheap, the publishing of a work on the Book of Job is a reassuring sign that general interest in the Old Testament literature endures. The world continues to be interested in the Book of Job, because therein the heart of humanity is unburdened before God.

The sublimity of the subject-matter on the one hand and the obscurity at times of the precise meaning of the speakers render the translation of Job a difficult task. Saint Jerome complained that he found the language of Job elusive "like an eel or a snake." Many another translator has agreed with this opinion. Father O'Neill deals in the Introduction with the textual problems and with the questions of the authenticity of disputed sections; in footnotes to his translation he treats the matter of individual readings adopted. Judiciously conservative, he does not hesitate to depart at times from the traditional Hebrew text and to adopt readings of the Septuagint or of the Latin Vulgate as the basis of his translation.

The world of today has a special need of the lessons of the Book of Job. Everyone knows of the patience of Job. Many have never heard of his impatience and of that of his friends. Father O'Neill's volume is an excellent introduction to it and to the judgment of God concerning it.

Job was not a Christian, was seemingly not even a sharer in the lights of the Mosaic Law. Yet he was the recipient from God of teaching sufficient to make him realize that virtue is not always a path to earthly rewards and that affliction and ignominy by no means prove the guilt of the one who suffers them. But Job in his day could not find his chief source of strength and spiritual joy, where, as Father O'Neill notes, the martyrs, ascetics and confessors of Christ found them—at the foot of the Cross of Calvary.

EDWARD J. BYRNE.

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The Inner Forum

THE HOMESTEADING and resettlement work of Monsignor Ligutti in Grainger, Iowa, and the similar projects under Catholic auspices in various parts of the South have been signalized in the columns of THE COMMONWEAL from time to time and have been called to the attention of the public through other publications. News now comes of another undertaking of the same sort in Missouri by an organization known as the Catholic Land and Home Association. This group, of which the president is Mrs. Mary Rawding, has purchased 327 acres of farm land in St. Charles County, Missouri, according to an account which appeared recently in the Buffalo *Echo*. The association plans to establish on this land a self-help community of about two hundred families whose members will journey to St. Louis for their jobs but who will be able to supplement their cash incomes by means of various cooperative activities on the land as well as the raising of flowers and vegetables on small individual garden plots. The project is not based on any government help, either in the form of loans or subsidies.

The association has prepared for its undertaking by a careful study of other back-to-the-land groups in various parts of the country and of the cooperative movement in Nova Scotia which has so frequently been referred to in these columns. The membership of the association is made up of families who are eager to own their own homes and who also desire that measure of security which comes from being able to raise a considerable part of what they eat. Naturally it will be non-profit-making.

The tract of land acquired is said to be fertile and is accessible to highways. Homesteaders will be required to buy their land outright, but can arrange to borrow money to pay for the erection of their homes. Such plans have constantly been advocated by Catholic sociologists and economists generally; many non-religious groups, here and abroad, have urged the solution for our economic ills, only too few have carried their programs into action.

CONTRIBUTORS

Rev. Gerald VANN, O.P., is a frequent contributor to *Blackfriars* and the author of "Morals Makyth Man."

Sister MARY ATHANASIUS, B.V.M., teaches at Mount St. Gertrude Academy, Boulder, Colo.

Terence O'Donnell is the author of "The Lenore" and magazine articles and is now engaged in advertising.

Lucretia PENNY contributes to current periodicals.

William Franklin SANDS, former American envoy extraordinary and minister plenipotentiary, is seminar professor of diplomacy and American history at Georgetown University.

Walter Prichard EATON is associate professor of playwriting at Yale University and the author of "On Yankee Hilltops" and many other books.

Rt. Rev. Msgr. John A. RYAN is professor of moral theology and industrial ethics in the Catholic University of America and director of the Social Action Department of the National Catholic Welfare Conference. He is the author of "A Living Wage," "Social Reconstruction" and "A Better Economic Order."

Elizabeth MORRISSY is professor of political economy at the College of Notre Dame, Baltimore, Md., and member of the Economic Committee of the International Catholic Peace Association.

Rev. William R. O'CONNOR is professor of moral theology at St. Joseph's Seminary, Yonkers, N. Y., and secretary of the faculty.

Rev. James A. MAGNER is a priest of the Archdiocese of Chicago and chairman of the Charles Carroll Forum.

Rev. Charles P. BRUEHL is professor of fundamental dogma, metaphysics and German at the Overbrook Seminary, Philadelphia, Pa.

Rev. T. Lawrason RIGGS is chaplain of the Catholic Club at Yale University.

Rev. Edward J. BYRNE is professor of exegesis of Sacred Scripture and Hebrew at St. Bernard's Seminary, Rochester, N. Y.

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